

H Y M E N:

An accurate DESCRIPTION of the

C E R E M O N I E S

U S E D I N

M A R R I A G E,

By every NATION in the

K N O W N W O R L D.

S H E W I N G,

The ODDITY of some, the ABSURDITY of
others, the DROLLERY of many, and the
REAL or INTENDED PIETY of all.

Dedicated to the Ladies of Great-Britain and Ireland.

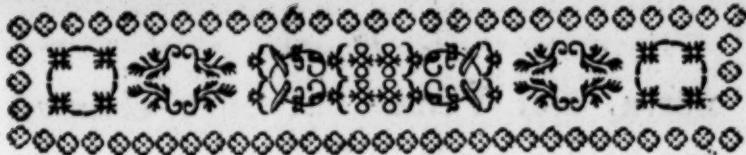
Hail wedded Love, mysterious law, true source
Of human offspring. —————
Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels. MILTON.

L O N D O N:

Printed for I. POTTINGER, at the Dunciad in
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TO THE
LADIES
OF

Great-Britain and Ireland.

LADIES,

AFTER having deliberated for
a long time upon the choice
of a patroness, so many of your
sex occurred to me equally distinguished
by their brilliant charms, and their
shining virtues, that I was as much at
a loss which to give the preference to,
as Paris was to decide concerning the
superiority of beauty, when Juno, Mi-
nerva,

nerva, and Venus; at once claimed the golden apple. Paris, however, at last declared in favour of Venus, and owned, that all the charms of beauty were concenter'd in the goddess of love; but, when I looked out for a patroness, I found myself in much greater perplexity, than the renowned shepherd of Ida; every fair-one of Great-Britain appeared to me a Venus, and so much was I dazzled with their beauty, that I could not help thinking that every one I saw had borrowed Venus's girdle in her turn. I therefore resolved to avail myself of the idea of a painter of antient Greece; and, as he drew his Venus from different beauties all equal in charms, I dedicate my present work to the British fair in general, and hope, that their patronage will abundantly supply the place of that of the fabled goddess of soft desires.

THE

THE work I take the liberty to dedicate to you, turns upon a subject most highly interesting to your sex ; it turns upon marriage ; of which, one of the most amiable of our poets justly observes, That

'Tis all the colour of succeeding life.

PRIOR.

To whom could I more properly address a treatise upon such a subject, than to you, who have made wedlock a state

Where love is liberty and nature law.

LET the brute philosopher, whose bosom never felt the ineffable joy of loving, or being loved, treat you as the tyrants of our liberty, all who are not insensible to the charms of beauty, and

and the attractions of politeness, and the dignity of true virtue, will acknowledge, that woman is the utmost perfection of created beings, that she was formed to temper man, and that without her, the human race had never emerged from the rude and savage state of simple nature. By woman-kind the manners of men have been polished, and every ornamental improvement of life has been owing to the desire of pleasing them. Their influence has been always greatest in countries most distinguished for elegance and refinement of taste.

IN Athens, the mother of arts and sciences, the renowned philosopher Socrates thought a woman capable of forming his elocution. In the same city, Sappho, in Lyric poetry, surpassed all her contemporaries.

IN

IN France, which is universally allowed to be the most polite country in Europe, the ladies bear an uncontroled sway ; their taste is consulted in every thing ; the highest ambition of the men is to please them, it is from their approbation alone, that the author hopes for success ; the public taste is formed upon their's ; and this is undoubtedly the reason that France is superior to the rest of Europe in elegance.

IF the Asiaticks are plunged in barbarism and ignorance, it is, in all probability, owing to that tyranny which they unjustly exercise over the beautiful part of the creation. In countries where numbers of women are enslaved to the caprice of a single man, it is no wonder the manners of men should be rude and unpolished.

WOMEN alone can soften the natural roughness of the other sex ; man will always retain his rude and savage disposition, till softened by an intercourse with those whose coy submission and modest pride have power to subdue his ferocity. From such alone can he learn the virtues of humanity, by their precepts alone, can he hope to acquire politeness : precepts, which will always be more listened to than the dry lectures of philosophers, and which must ever powerfully influence the minds of men, whilst they love the precept for the teacher's sake.

IT is generally allowed, that the English ladies surpass all the Europeans in beauty ; and, as they unite to exterior beauty, and all the internal beauties

beauties of the mind, we must acknowledge, that

All but adoration is their due.

As they surpass the women of other countries in virtue and beauty, they are likewise indulged in liberties which foreigners can hardly give credit to.

IT is a proverb in France and Spain, that if there was a bridge made from the continent to England, all the women in Europe would flock thither. Certain it is, ladies, that you enjoy privileges in this country equal to those of the ladies of Paris. But, though your liberty is equal to their's, you do not like them extend it to licentiousness: every married lady in France keeps a gallant; this is a custom observed

served by them, from the countess down to the marchande de mode.

BUT you, my dear countrywomen, have shewn, by the general tenor of your conduct, that you look upon this as a custom more honoured in the breach than the observance. Your spouses have so just a confidence in your virtue, that they leave you entirely to your own discretion.

THE Spaniards and Italians are so diffident of their wives fidelity, that they employ innumerable artifices to secure themselves from what the husband of an English lady is never in danger of.

I should exceed the limits of a dedication, were I to descend into all the shining qualities which you are endowed

dowed with. I shall therefore conclude my address with those emphatical words of a celebrated poet :

Convinc'd by reason we your power confess,
Pleas'd to be happy as you're pleas'd to bless,
And conscious of your worth, can never love }
you less.

I have the honour of subscribing
myself, Ladies,

Your most obedient,
devoted humble servant,

UXORIUS.



and so on. But I think it
best to wait until we get to the
next station.

There are not many people here
but there are some.

There are not many people here
but there are some.

There are not many people here
but there are some.

There are not many people here
but there are some.

There are not many people here
but there are some.

There are not many people here
but there are some.



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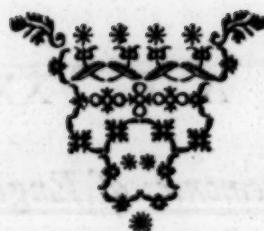
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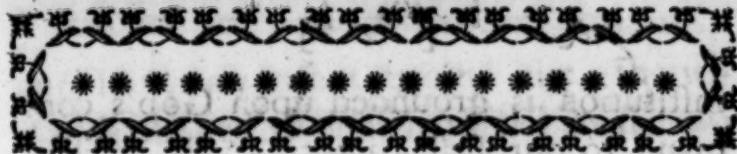
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T H E



T H E
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C H A P. I.

*Of the Regulations of the Jews, with regard
to Marriage.*

O Jew can dispense with Marriage; and the time assigned for entering into that state by the Rabbi's, is the age of eighteen: a man that lives single till twenty is looked upon as a profligate. This

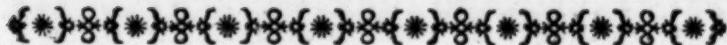
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institution is grounded upon God's command to our first parents, "Be fruitful, and multiply, and replenish the earth :" which is not thought to be fulfilled till they have a son and a daughter. Plurality of wives, though allowed in Scripture, is admitted only by the Oriental Jews : the Germans utterly reject it ; nor is it practised by the Jews of Italy, except in one particular case ; namely, when after many years marriage they have had no children by their first wife. It is lawful for them to marry their neices and first cousins, but a nephew is not allowed to marry his aunt. For the other degrees prohibited, see Leviticus, chap. 18. A woman that has had several husbands is stiled a Husband-killer, and therefore many Jews decline an engagement with her. A widow is obliged to wait ninety days after her husband's death before she can marry again, as is a woman divorced after her separation, that it may appear evidently whether the child belongs to her first husband. When a man dies

and

and leaves an infant behind him, the widow is obliged to remain unmarried for two years. This regulation was made with a view of providing for the education of the orphan.





C H A P. II.

Of Betrothings and Marriages.

A Jewish bride and bridegroom are sometimes betrothed a year, sometimes two years, before marriage, during which time the bridegroom visits his bride, but without having any farther commerce with her. It is customary in some countries for the bridegroom to give a ring to his bride, but this practice is not general. Maids are married on a Wednesday or Friday, widows on a Thursday. The bride bathes on the first night, if she be in a proper condition; if she is not, all commerce with her is unlawful till she can bathe.

THE marriage ceremony is celebrated in the following manner :

THE betrothed couple meet in a room under a canopy with music, and frequently with

with children who sing round them with torches in their hands. When all those of the synagogue are met, they put a taled, or square veil, upon the heads of the young couple. This ceremony being over, one of the priesthood, or one of the nearest relations, takes a chalice filled with wine and, after having blessed God for creating mankind and instituting marriage, he presents the chalice to the bride and bridegroom. After this the bridegroom puts a ring upon his bride's finger in the presence of two witnesses, and fays, Thou art my wife according to the rites of Moses and Israel: after which the instrument is read in which the portion brought by the bride and the husband's obligation to a jointure, are particularly specified. A duplicate of this instrument is given to the wife's relations. Then another cup of wine is brought, and after the seventh benediction the bride and bridegroom drink again, and the rest of the wine is spilt upon the ground in token of merriment. The bridegroom then breaks the empty vessel; the intent

of which ceremony is to remind them of Death, to whose power frail mortals must yield sooner or later. This being over, all present cry out *Mazal Tou*, May it turn out happily; and so the ceremony ends. In the evening they give an entertainment to their relations and friends. This concludes with a repetition of the seven benedictions above-mentioned. In some places every guest makes a present of a piece of plate to the bride. The bride is not put to bed to her husband till after she has bathed, and if she be a virgin, the man is obliged to leave the bed as soon as ever the ceremony is over, and is not permitted to converse with her till she has bathed a second time. The ensuing sabbath the bridegroom and his bride go to the synagogue together in the morning: the lessons of the Pentateuch the husband is desired to read, and it is customary for him to give considerable alms to the poor. After prayers the men accompany the bridegroom and the women the bride, and after many professions of friendship they part.



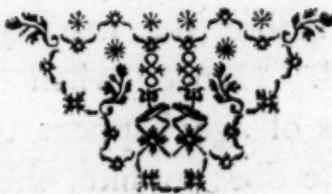
C H A P. III.

Of the manner in which a woman obtains a divorce, and the punishment inflicted on a man who debauches a maid.

THE Jews often marry their children, and thus they must wait to a proper age before the marriage can be consummated. Hence, when a girl under ten years of age happens to marry a man whom she does not like, she is entitled to a divorce till she comes to be twelve years and a day old, which is the time when women are of age. She has only to say, that she will not have such a man: this she does before two witnesses, who set down her declaration in writing. She is then at liberty to sue out a divorce and marry whoever she thinks proper. A man who ravishes or debauches a girl is obliged to marry her, if the girl and her father

consent to such an accommodation ; otherwise he is liable to be fined for his offence.

IT is worth notice that a man married in this manner can in no case procure a divorce.



C H A P. IV.

*Of women in the time of their impurity, and of
their lyings in.*

AS soon as a woman perceives herself unclean, she is obliged to apprise her husband of it, who declines all commerce with her till the obstacle be removed. He is not allowed to eat out of the same dish with her, or even touch any thing that belongs to her. When this obstacle is removed, the wife changes her linen, puts clean sheets on her bed, and seven days after pairs her nails ; then having washed and combed herself she goes to bathe. The bath must be of rain-water, and at least three cubits high and one broad. In case there is no bath to be had, she must bathe in a river or the sea ; and her bathing is not looked upon as compleat unless every part of her body is touched by the water. For this

reason another woman is appointed to take notice whether she is covered all over with water. A woman in child-bed is in like manner separated from her husband seven weeks when it is a boy, three months when a girl. A week before the term is expired, the woman goes through the ceremony of bathing, as above described, and then returns to her husband.





C H A P. V.

Of Jealousy and Divorces.

WHEN a husband is jealous of his wife, he only forbids her to see the man who gives occasion to his jealousy; but if the woman is afterwards found with her gallant, and if they are catched in the fact, the husband is then constrained by the Rabbi's to divorce her, whether he will or no. The woman thus separated has a right to marry whom she will, except her seducer.

As husbands are possessed of a privilege of divorcing their wives upon the least dislike, the Rabbi's, with a view of preventing the abuse of this privilege, have invented many previous formalities, which take up a considerable time and are never dispensed with. The form of these

B 6 divorces,

divorces, which is called *Gbett*, is written by a notary in the presence of one or two Rabbi's. There are several rules of a singular kind to be observed with regard to the manner; namely, that it must be wrote upon ruled vellum and contain exactly twelve lines and no more. It must also be written in square letters. It is likewise required that the notary, the Rabbi's and the witnesses should not be related either to the husband, the wife, or each other.

THE substance of the *Gbett* is as follows:

SUCH a day, month, year and place, &c.
T. A. B. do voluntarily divorce thee, and
put thee away, and make thee free, thee,
C. D. who hast heretofore been my wife;
and I do hereby permit thee to marry whom
thou pleasest, &c.

THE form being drawn up, the Rabbi
finds the husband in order to know whether
he does this voluntarily. It is contrived that
there

there should be ten witnesses present at the signing, besides the two who subscribe the instrument, and two others to the date. After many trifling circumstances, too tedious to be enumerated, the Rabbi lays an injunction on the woman not to marry in less than three months, lest she should be with child. It is left to the discretion of the parties divorced to marry again, but it is not allowed them ever after to be alone together in any place.



C H A P. VI.

Of the Ibum and Caliza.

WHEN a man dies childless, the widow is left to his brother, who may marry her, or give her leave to marry another man. When the deceased happens to leave several wives, his brother can dispose of one only; and, where there are several brothers, any one of them may give the widow leave to marry again: the marrying such a widow is called Ibum; which word signifies to marry a sister-in-law: the Rabbi's have ordered that these matches should be attended with all the usual ceremonies, and, after marriage, all the goods of the deceased belong to his brother: in fine, she is then looked upon as his lawful wife.

'T IS.

"Tis customary among the modern Jews, especially those of Germany and Italy, not to martyr their brothets widows, but to set them at liberty. This ceremony of giving a brother's wife leave to marry, is called Caliza, or loosing of the shoe, according to Deuteronomy, Chap. xxv. "Then shall his brother's wife come unto him, in the presence of the elders, and loose his shoe from his foot, and spit in his face."

THE ceremony is performed in the following manner. A proper place having been fixed upon the evening before, by three Rabbi's, with two other witnesses, they are attended the next day, after morning prayers, by the congregation: the Rabbi and witnesses being seated, summon the widow and brother-in-law before them, who declare that they are come to be set at liberty. When the Rabbi, after a long examination, finds the man determined not to marry the widow, he asks him no more questions; whereupon the man puts on a large

large shoe, and the woman, led by one of the Rabbi's, repeats the seventh verse of the fore-mentioned chapter, " My husband's brother refuseth to raise up unto his brother a name in Israel ; he will not perform the duty of my husband's brother." In answer to this, the brother repeats what follows in the same verse, " I like not to take her." Then the woman takes off the shoe, and, throwing it upon the ground, spits in the man's face, saying, in Hebrew, " So shall it be done unto that man that will not build up his brother's house ; and his name shall be called in Israel, the house of him that hath his shoe loosed." She repeats these words three times, and, at each time, those present answer, " His shoe is loosed." The Rabbi then declares that she is at liberty to marry again, and gives her an act of the same, if she requires it : but as, without such a discharge, the woman can neither have her portion nor marry again, some men defer the ceremony as long as they can, in order

to

to extort money from their sisters-in-law; for which reason some fathers have obliged the husband in his last illness, to grant his wife a divorce, in order to get her out of the power of her brother-in-law.



CHAP.



C H A P. VII.

Marriage defined according to the church of Rome.

MARRIAGE is defined by the church of Rome, to be a sacrament, ordained by Christ himself, to establish a holy alliance between the two sexes, calculated for bringing up children in his fear and love. This definition, however, seems to confine marriage to the Christian religion. Most of those who enter into the married state, have carnal or self-interested views, very different from those assigned in the ritual of the Romish church. It must, indeed, be acknowledged that man was created with a carnal appetite, and that he who endeavours to propagate his kind, has the gratification of this passion chiefly in view: but surely no one will pretend to say,

say, that this pleasure is prohibited, when it may be lawfully enjoyed. We shall not at present take notice of those devout prayers which, according to our spiritual teachers, should be offered up by all that enter into the married state: the idea which is generally formed of marriage is so far from having any thing grave or serious in it, that there are few but would think themselves bantered, were they advised previously to address the Divinity, and meditate seriously on the duties of the conjugal state.

A YOUNG man who is upon the point of marrying, has seldom any such devout thoughts; his mind is engrossed by things of a very different nature. Before marriage, the parties generally make a reciprocal promise before their relations and friends, to take each other for man and wife; after this the marriage articles are signed, and, by virtue of such an engagement, the contracting parties might, without incurring any imputation, shew each other those marks of mutual tenderness which

which are now looked upon as unlawful till the ceremony is over; but the treachery of the men, and the inconstancy of the women, has made stronger ties necessary, even in Christian countries: 'tis this that has given rise to the marriage ceremonies which prevail in different parts of the world, as well as to the public and solemn engagements by which the parties are obliged to bind themselves: and, as nothing has greater influence on the minds of men than the sanction of divine authority, it has been found necessary to consecrate marriage by a religious, symbolical, and mysterious form of words.

ON account of the perfidiousness and inconstancy which we have taken notice of above, or perhaps of the discovery which is sometimes made after marriage of some defects which are not so easily discovered before; it has been judged expedient to solemnize marriage as soon as the parties are betrothed; the contrary practice being altogether incompatible with the purity of

the

the Christian religion. 'Tis, indeed, highly proper that persons who are to pass their lives together, should be thoroughly acquainted: but no one will pretend to say that it is an easy matter to withstand temptation, or to look upon it as a crime to have any commerce with the person to whom we have plighted our troth: add to this, that, were long betrothlings countenanced by the laws, people would very probably be induced to stop there; so that they would, perhaps, in time introduce the custom of taking one another upon trial. However, as this change of condition must be allowed to be of the last importance, those who are preparing for it should resolve beforehand to bear with each other's failings, and live in as perfect harmony as if they were free from all defects. The ritual contains many other admonitions and instructions how to make a Christian use of marriage. On the wedding-day, the parties should meditate upon the state into which they are going to enter, and pray to God to preserve their chastity in those

mo-

moments, when the flesh is generally found an over-match for the spirit, even in the most pious and godly. They are warned to beware of dress, vanity, and sensuality: but this is a warning that very few are the better for. And 'tis not young persons alone who are fond of the gay and voluptuous days that precede marriage, but even the old themselves take delight in that which renews the idea of past pleasures in their minds; when they behold that gaiety and mirth which accompanies the union of their descendants, they recal the remembrance of their youthful days, and the verses of Martial may be justly applied to them,

*Ampliat ætatis spatum sibi vir bonus, hoc est
Vivere bis vitâ posse priore frui.*

MART.

Life's period is prolong'd by virtuous men,
Whilst thus past pleasures they enjoy again.

Add

Add to this, that as old men are generally solicitous for respect, they must be highly gratified at seeing those who are so nearly related to them, make so bright an appearance. 'Tis thus that decrepid old age finds its account in indulging the vanity of youth. Religion, indeed, enjoins that the bride and bride-groom should walk together to church, and that Humility and Modesty should be at once conspicuous in their air: but custom, and the practice of the world, teach the contrary. In compliance with the laudable dictates of these excellent masters, they walk in pomp, attended with a crowd of bridemen, bridemaids, &c. and no pains or costs are spared to make them surpass every thing they meet in splendor. Religion itself is made subservient to ostentation, and the parties present themselves before the priest with a view of exhibiting pomp and magnificence.

OUR spiritual guides have determined that the remainder of the wedding-day should be passed with modesty; and that
all

all sort of riot and excess should be banished from so solemn an occasion: but, alas! Experience has convinced us that Modesty and Sobriety are incompatible with Mirth and Jollity: Luxury must prevail, from the benediction till the new-named couple is bedded: and this custom has so long a prescription in its favour, that it would be a vain attempt to recommend a more decent or regular behaviour.

'Tis ordered by the rituals, that marriages should be solemnized on work-days, and that a priest should be always present at the ceremony. Banns must be published thrice before marriage; on three Sundays, or holidays, successively, at the parochial mass. 'Tis also required that they should be published in those places where the parties have lived a long time; if the man and woman reside in different dioceses, the banns must be published in both at the same time.

THESE

THESE banns are calculated to discover whether the persons may lawfully marry; and this seems to be the proper place to enumerate the impediments with regard to that state. These are fourteen in number. The first impediment is called Error; as for example, when a man is so far imposed upon as to marry a different person from her he intended. The second is called Conditio: this is when a person thinks he marries one of a rank equal to his own, and it afterwards appears that such person is of a low and despicable condition. The third is called Votum, and means a solemn vow of chastity made in any religious order; this is looked upon as an obstacle, because the person who has made such a vow contracts a spiritual marriage with God. The fourth impediment is Cognatio; the degrees of which 'tis unnecessary to set down here. The fifth impediment is called Crimen: thus homicide, adultery, and other crimes, are looked upon as impediments to marriage. The 6th is called Cultus disparitas: in some cases

a difference in religion is an obstacle : 'tis not lawful for an unbaptized person to contract a marriage with one that has been baptized ; but the marriage of a Roman Catholick with a Heretick, is admitted as valid. The seventh impediment is Vis : all violence renders a marriage void ; such as running away with a woman, stealing a woman, &c. The eighth impediment is Ordo : this excludes those who have taken orders from the married state. The ninth impediment is called Ligamen : this forbids a person who is already named, to marry another. The tenth is called Affinitas : this is when a person, betrothed to another, happens to die, or enters into a religious order before the consummation of the marriage ; in which case the survivor, or the person who has not embraced a religious life, is not allowed to marry the brother or sister of the other person. The eleventh impediment is Impotency ; and this is looked upon as one of the most capital, inasmuch as it defeats the very end of marriage. This impediment, which excludes

the

the impotent, should, 'tis apprehended,
exclude the old and decrepid.

THE Romans had formerly a law, by which all persons upwards of sixty, were forbid to marry: this law does not seem unworthy of the serious consideration of modern legislators. However, though the old might be allowed to marry, a regulation should be made that they should not marry with young persons: there seems to be something as cruel in coupling a woman in blooming youth, with a man sinking under the infirmities of age, as in that barbarity of the tyrant Mezentius, who, as Virgil tells us, caused living bodies to be fastened to dead carcasses;

*Mortua quin etiam jungebat corpora vivis,
Supplicii genus!* ÆNEID.

Sometimes, indeed, it happens that the man and woman are not made for each other, because Nature has thought proper to be sometimes over-liberal, and some-

times over-sparing. The popes have declared that, in this case, both parties are at liberty to seek for better fortune, in a second marriage.

THE Romish ritual has provided a remedy for the impotency caused by fascination. It directs that recourse should be had to prayer and confession, in order to dissolve the charm of the wicked spirit: nay, public prayers are frequently read in churches, and exorcisms used for those that think they labour under this fascination.

THIS sorcery, which has a virtue sufficient to prevent the consummation of marriage, is said to be performed by very extraordinary means. I shall here give the reader one of these magical processes for his amusement.

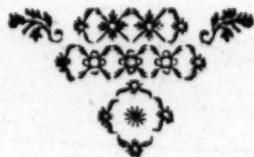
TAKE a wolf's pizzle, and the skin of a dog or cat; dye it of two or three colours; knot it three or nine times; spit thrice on the dust, or in a cap, and mutter over

over some barbarous and unintelligible words, whilst the priest is pronouncing the benediction. Against such abuses has the church of Rome, in its great wisdom, thought proper to provide exorcisms.

THERE was formerly a custom in France called *le Congres*, by which the person charged with impotency, was obliged to exhibit public proofs of his procreative faculty before a spiritual or secular court, and several surgeons and matrons; but Mons. Boileau having ridiculed it in his satire against man, it was abolished in 1677, after having been observed for near a hundred and twenty years. In short, the rituals represent the duties of marriage as indispensable. However, they make some exceptions; among which are those which the solemnities of religion require. Thus the priest is directed by the Romish mass-book, to recommend to those he marries, to be chaste in the seasons of prayer, in the days of fasting, and on solemn days.

THE rituals, moreover, give us to understand, that copulation is sinful when a woman is with child, or when both parties are incapable of getting children. Beasts who are guided by instinct alone, observe these rules, so often neglected by mankind ; which being once urged to a famous Queen by her confessor, she boldly answered, that beasts acted in that manner because they were beasts.

THE remaining impediments are the want of a sufficient number of witnesses, the woman's having been run away with, &c.



C H A P. VIII.

Marriage Ceremonies.

IT is farther required by the rituals, that the persons united by marriage should be sufficiently instructed in the Christian doctrine; that they should know the nature of the sacrament of marriage, its ends, its obligations; and that they should confess, and receive the sacrament before they join themselves together for ever. The priest is enjoined to pray to God that the married couple may acquit themselves with holiness, of the duties of wedlock; and 'tis directed that he should be cloathed in his most pompous vestments at the celebration of the marriage. The priest, in his way to the altar, is preceded by one or two clerks in their surplices; these carry the holy water-pot, the sprinkler, the ritual,

and a little basin to put the ring in, in order to bless it.

THE priest, after having pronounced the prayer for the couple, advances towards them on the last step of the altar, the man standing all the while at the woman's right hand: behind them stand the relations and witnesses. The unmeaning formality of asking the couple their names, is always observed by the priest, though he cannot be ignorant of them, since he hears them in the publication of the banns, and, at the same time receives a certificate thereof from the couple that he is to marry. He then addresses the man in the language of the country, and asks him whether he will have such a one for his wife: he asks the woman in like manner, whether she will have such a one for her husband. Without this mutual consent the marriage would not be valid. When this consent has been given, the priest, who was before covered, uncovers himself, takes the couple by the hand, and, making them join hands, says,

ego

ego jungo vos in matrimonium, &c. that is, I join you together in marriage, &c. At the same time he makes the sign of the cross towards them, and sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it with holy water, in the form of a cross; he then gives it to the man, who puts it on the wedding-finger of the woman's left hand. This ring is looked upon as a pledge of the chastity and fidelity which the wife owes her husband. After this the priest pronounces some prayers, and then addresses an exhortation to the married couple and the assembly, which is followed by mass.

WHEN the woman is a virgin, and has always had the reputation of being such, the benediction is given in the following manner:

AFTER the offertory, the priest goes to the foot of the altar, and the married couple make what oblation they think proper: the priest repeats some prayers, and the

ceremony ends with an exhortation to the married couple, which turns upon the duties of the married state, the end of marriage, mutual love, &c. after this he sprinkles them with holy water.

TILL the young people have received the benediction of the church, it is not allowed them to live under the same roof, or be in company together, except in the presence of their parents: but, when they have once received it, they are at liberty to enjoy those pleasures which are sinful, when not authorized by the formalities of the church.

THE married couple must ask the priest's benediction of the marriage-bed. In giving this blessing the priest prays, that those who are to lie in this bed may increase and multiply. The sanctification of the marriage-bed is compleated by the sprinkling of holy water.

THE

THE pretext of sorcery and incantation has been often used by husbands who were impotent through some natural defect, or had exhausted themselves by debauchery. A husband must be in a great perplexity when he has recourse to this evasion. A man should be acquainted with his own powers. There are, however, some cases in which he may be ignorant of them. However, this pretended sorcery is generally no more than a want of spirits, a defect of natural heat.

THIS superstition prevailed in England in the reign of James the First; as we find that the Earl of Essex ascribed his ill success with the Countess, to sorcery and witchcraft. In Roman-catholick countries the prayers of the church have been thought necessary upon such melancholy occasions. The formalities which are then observed are as follow:

THE priest begins by exhorting the married couple to put their whole trust in

God. He recommends to them to continue in prayer till the day appointed for performing the ceremony: this being come, he is to celebrate a mass in their presence, at which they are to fall upon their knees: he then repeats the prayers and psalms.

In these prayers he exclaims against the Devil, the author of witchcraft and sorcery; and beseeches Heaven to restore the faculties of the married pair. He then lays his hand on the woman's head, and prays that she may be fruitful. The whole concludes with the sprinkling of holy water.

It may not be improper, in this place, to make some remarks on the conformity between the practices of the antients and moderns in what relates to marriage.

'Tis almost unnecessary to mention the portion, the custom of which is of great antiquity, and has obtained amongst the most barbarous nations. It has been observed by one of the antient Greek poets,
that

that the giving a fortune with a woman is bestowing her money to purchase a master with. Many of the fathers seem to be of the same opinion. St. Ambrose declares, that a woman who marries sells herself for a slave; nay, he goes so far as to assert that the condition of a slave is preferable to that of a wife. However, very few young girls could be prevailed upon to live unmarried by such considerations.

S O L O N, the renowned legislator of Athens, made a law that a woman's whole fortune should consist in three suits of cloaths, and a few household utensils, with a view of preventing matrimony from becoming a bargain. Such a custom as this would never be received in those countries where a wife often makes a man's fortune, who is seldom solicitous about her merit, provided she has money enough.

A PRACTICE of a very extraordinary nature with regard to marriage, prevailed amongst the Lacedemonians, who looked upon

upon that institution as of so high an importance to society, that they allowed their women to beat publickly all the old batchelors once a year: and yet this very people allowed of two customs, whose tendency was, by no means, to promote marriage. They allowed prostitutes and concubines to act in those domestic employments which are now given to chambermaids.

THE Christian religion does not tolerate such practices; and such husbands as have any commerce with other women than their wives, violate the effential duties of marriage. The woman's asking her parents consent, the contract of marriage, and betrothing, were much the same in antient times that they are now. They used a ring in marriage as well as the moderns; this was called *annulus pronubus*. It was customary for the bridemen and maids to accompany the bride and bridegroom, in order to guard them, assist them with their advice, and superintend the ceremonies.

The

The betrothing was generally spent in feasts and merriment. They used to visit, compliment, and congratulate ; the wedding took up three days together, when the bride, the bridegroom, and the young people that were at it, made the most splendid appearance they could, and were generally decked with jewels. The bride was crowned and carried in great pomp to her husband's house, where the marriage bed, adorned with flowers, was ready to receive her : here the *pronubæ*, a company of matrons, put her to bed : these matrons were generally about threescore years of age, and having a thorough experience of wedlock, thought it their duty to instruct the bride.

'Tis worthy of remark, that something like the antient custom of strewing the threshold of a new-married couple with flowers and greens, is at this day practised in Holland. Among the Festoons and Foliage, the laurel was always most conspicuous :

cuous: this denoted, no doubt, that the wedding-day is a day of triumph.

AMONGST Christians, the nuptial ceremonies vary, according to the countries, and even provinces of a country. In many parts of France, for example, the bridegroom goes, attended with his friends and relations, to the bride's house, and carries her from thence to church with great ceremony: he walks between his two nearest relations, and the bridemen follow: the bride is conducted with equal ceremony: she is dressed according to her quality, crowned with flowers, and followed by the bride-maids, crowned also.

WE are told by Gaiac, an Italian author; that, in his country, the bride and bridegroom are married in church, without the least ceremony. But courtships in France are of a pretty long duration; the French chuse to be acquainted with a woman before they set their affections upon her; or perhaps this may be only a pretext to conceal

ceal their desire of being lovers for a long time.

BUT the Italians do not approve of thus protracting preliminaries: at Venice matches are concluded between persons that have never seen or spoke to each other: in that city, indeed, people marry merely upon interested views; Love, Esteem, and affection being entirely out of the question: money, or the greatness of a family, are the only things taken into consideration.

THE gallantry that precedes marriage has something remarkable in it among the Venetians. When all things are adjusted between the parties, the gallant must walk every evening at stated hours before his mistress's windows. When the bridegroom makes a visit to his bride, he is obliged to carry her the pearl necklace, which he is to make her a present of. The first interview of persons who had never seen each other before, must have something very extraordinary in it; and this is a natural

tural consequence of the retired life which women lead in that country. These extravagant and perplexing regulations have given rise to that concubinage so frequent at Venice; and this custom has prevailed to such a degree there, that 'tis very common to see women live upon very good terms with their rivals. Nay, more, their concubinage often becomes a sort of clandestine marriage, the ceremony whereof is not performed till a long time after consummation; and this is often deferred till a few days or hours before the death of one of the parties.

It may, perhaps, appear somewhat extraordinary that mothers often procured mistresses for their sons; but 'tis probable that the Venetian matrons do this from the same motive that influences those of Spain, who, when their sons arrive at the age of twelve or thirteen, get concubines for them in order to preserve them from the venereal disease, which would be the sure consequence of wenching at random. 'Tis apprehended,

prehended, however, that the conduct neither of the Venetian nor Spanish matrons will appear as singular as that of the Empress Livia, who carried her complaisance for her husband Augustus so far, as to turn procurers for him.

WITH regard to love and marriage, the Spaniards differ greatly from the French, and other European nations: in fidelity and secrecy they are not to be equalled: they never mention their mistresses but with so profound a respect, that one would think they were their sovereigns. These mistresses, however, are of a very different nature from the concubines, who seldom occasion any domestic broils. A husband has often a wife, a mistress, and a concubine: all this is tolerated, and does not occasion any manner of disturbance in families.

LASTLY, to be somewhat more particular with regard to their marriages. When a young girl has fixed her choice, she is
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allowed to marry, though against her father's consent; in which case she applies to the parish priest, who takes her from her father's house, and puts her into a convent: after she has passed some time there, he obliges her parents to marry her, in case her resolution holds. We shall, in the sequel, meet with some more of their customs which are much more extraordinary.





C H A P. IX.

Of the Marriage Ceremonies of the Peruvians.

GARCILASSO DE VEGA gives the following account of the marriage of persons related to the Incas:

THE King issued out orders that the marriageable young men and maids of his family that were in Cusco should assemble at a stated time every year, or once in two years. This age was eighteen or twenty for the girls, and twenty-four for the young men. They were not allowed to marry younger, because it was proper the parties should be of a sufficient age to govern their families. When the marriage was agreed upon, the Incas placed himself in the midst of them, they all standing one by another. After having called them by their names, he took them by the hand and made them promise

promise a mutual faith, after which he gave them into the hands of their parents. The new-married couple then repaired to the house of the bridegroom's father, and the wedding was solemnized for three or four days, or more, according as the nearest relations judged proper. The young women married in this manner were afterwards called the lawful wives, or the wives given by the hand of the Incas, which title was bestowed merely to do them a greater honour. When the Incas had thus married the relations, the next day the ministers appointed for that purpose married the rest of the young men, sons of the inhabitants of Cusco, in the same order, according to the division of the several districts, called Higher and Lower Cusco. The moveables of the house were furnished by the relations, every one of whom contributed something.

THE governors and curacoës were obliged by that office to marry the young men and maidens of their provinces in the same manner.

ner. They were required to assist at those weddings, or solemnize them themselves as lords and fathers of their country. It was incumbent upon the corporations of every city to provide a house for their new-married citizens, and their nearest relations were obliged to supply them with moveables. The inhabitants of one province were not permitted to marry with those of another; they were all under a necessity of marrying among their own relations like the antient tribes of Israel; which regulation was made in order to prevent a confusion of their nations and families. An exception was made, notwithstanding with regard to sisters.

ALL the inhabitants of a province that were sprung from the same race and spoke the same language, called themselves relations. They were, more-over, obliged to reside in their own province, and not to change one district for another, lest they should confound the *decuriæ* which had been established by the citizens; besides, their

their corporations assigned the houses, which they were not permitted to do more than once, and that only in their own district, and with the consent of their relations. It was customary for the heir apparent to marry his own sister, in imitation of the Sun and the first Incas : For, said they, since the Sun took the Moon, his sister, to wife, and had married their two first children together, it was but reasonable the same order should be observed with regard to the King's eldest children. To this they added that the blood of the Sun should not be mixed with that of men; that the succession should fall to the heir both on the father's and mother's side, and that otherwise he forfeited his right; for they were extremely scrupulous with regard to the succession to the crown. It was customary for the elder brother, who was heir-apparent, to marry his own sister, but when he had no sister he married his nearest female relation of the blood royal, and this she-relation was entitled to the crown in fault of issue male, as in Spain. In case
the

the King's eldest sister brought him no children, he married her second, or third sister, till such time as some were born to him. This wife was called *Coya*, i. e. Queen, or Empress: these Kings usually kept several concubines, some of whom were aliens, and others distant relations. They looked upon the children they had by their relations as legitimate, because they were of their own blood; but those which the Incas had by aliens, were considered as bastards; for though they were respected on account of their connection with the royal family, they were by no means thought to be upon a footing with the legitimate sons: the latter were adored as Gods, the former honoured as men.

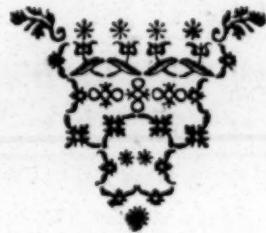
BURCHAS, who had his information from the Spanish authors, tells us, that the bridegroom used to go to the house of his bride, and put upon her the Otoia, a kind of shoe: the shoe was made of wool when the bride was a virgin; but when she was a widow, it was made of a kind of reed.

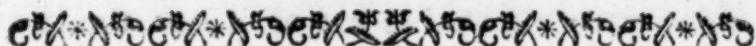
It will be necessary to give a particular explanation of the royal habit of the Incas. We find it described as follows, by the author of the history of the Incas.

THE Incas generally wore a kind of twist about his head, called Lauta, of about an inch wide, and made almost in a square form, which went five or six times round his head, with a coloured border that reached from one temple to the other. His habit was a waistcoat which reached down to the knee, called by the natives Uncu, and by the Spaniards Cusma; which seems rather to be a word peculiar to some province, than to belong to the general language of the country. Instead of a cloak they wore a kind of surtout, called Yacola. The nuns also made a kind of square purse for the Incas, which they wore, as it were, in a sling, tied to a twist very neatly wrought, and about the breadth of two fingers. These purses, called Chuspa, were used only to hold the herb Cuca, or Cucoa, which the Indians are accustomed to chew. This Cuca was

not

not then as common as it is at present, for none were allowed to eat of it but the Incas, his relations, and certain Curacas excepted, to whom the King used to send every year several baskets full, by way of present; and this was looked upon as a very high favour.





C H A P. X.

Of the Marriage Ceremonies of the Caribbees.

THESE Barbarians are extremely jealous, and it is lawful for them to kill their wives when they have only a bare suspicion of their infidelity. In the Caribbee islands women are looked upon as the slaves of their husbands, and, though they are oppressed in so inhuman a manner, they are said to obey with so much exactness, sweetness and respect, that their husbands are rarely obliged to exert their authority.

It were to be wished that Christian wives, who are daily reminded from the pulpit of the duties of obedience and conjugal fidelity, would follow so good an example. This doctrine will, in all probability, be preached to them as long as the world lasts, but it is to be feared they will

be

be as backward to regulate their conduct by it as the Caribees are to embrace the Christian faith. In a word, the women in this country are in so compleat a state of slavery that a woman is never known to eat with her husband, or even in his presence. An apron, which is the emblem of modesty and chastity, is worn by the young girls about twelve years of age. In the Lucayan islands, when a mother knows by certain natural symptoms that her daughter is entitled to the name of woman, the relations meet together and make a feast, after which they give her a cotton net filled with herbs, which she afterwards wears about her thighs, for before she went stark naked. It is true, indeed, that their being naked does not occasion them any uneasiness; and such is their virtue, that they say that when they are naked they should be looked upon only in the face. We are told likewise that when a young girl is marriageable, she is obliged to live for ten days together upon dry cassave. If she is not starved in this time, it is a proof she will

be a good housewife. The young women of these islands are not permitted to have any commerce with their young men when once they are of an age fit to be married. Their mothers never suffer them to go out of their sight; nevertheless, as father Labat informs us, a young woman seldom attains to that age without having been singled out before by some young savage who, from the moment of his declaration, considers her as his future wife till she may be of an age to become so in effect. Relations are allowed to marry each other, a woman not being at liberty to refuse her kinsman. They often make a choice when they are but four or five years of age.

A BROTHER does not marry his sister, nor a son his mother. Incest is looked upon by them with horror: but they allow so general, so extensive a liberty, with regard to all the other degrees of consanguinity and the plurality of wives, that a man often marries three or four own sisters, who

who at the same time are either his nieces or cousin-germans.

THEY reason thus: That; as they have been brought up together, they will of consequence love each other the better and live in a greater harmony.

THERE is one very extraordinary custom in use among them: A Caribee sometimes demands the offspring of a woman with child, provided it be a girl, which, if granted, he marks the woman's belly with rocou. As soon as the girl is seven or eight years of age, he goes to bed to her, in order to inure her to the sports of Venus.

A FATHER retires from society upon the birth of his first born son, and keeps a very strict fast for thirty or forty days together. La Borde, in his Description of the Caribees, informs us that the husband goes to bed and acts the part of the lying-in-woman. No one has been able to assign the

the origin or reason of this custom. Here follows another altogether as extravagant : The time prescribed for fasting being expired, two young Caribbees are chosen to slash, and to cut and hack his body all over : they then rub his body with tobacco juice, after which they seat him in a chair painted red : the women bring in victuals which the old men present to the wounded person, and feed him as we do a child : in like manner they pour drink down his throat, holding his neck at the same ; and when he has done eating the old men present him with two pieces of cassave, which the poor mangled father holds in his hands. The ceremony is performed in a large, open place, during which he gets astride upon two cassaves, which he is afterwards obliged to eat. It is easy to conceive that they must be bloody. They then besmear the child's face with blood, which they imagine contributes to make him brave and courageous ; and the greater the father's patience, the greater, they apprehend, will prove the valour of the son : but this is not all ; he is obliged
to

to an abstinence from various things every time any of his wives is brought to bed. The child is bathed in water the moment after he is born, and if it happens in the night-time the father bathes himself likewise. Then the mother begins to flatten the child's forehead and squash its face, which amongst them is thought to increase its beauty.

IT is no difficult matter to guess what sort of an education such savages bestow upon their children. About a fortnight after the child is born they give it a name, which is generally taken from some of the ancestors of the family, from some tree or other object that is agreeable to them.

MUCH form and ceremony is observed in naming the child; nay it has godfathers and godmothers, if we may call those by that name, who bore a hole in the child's ears, in his lower lip and between his nostrils. They put threads into these holes,

to which pendants hang dangling; but they defer the ceremony when the child happens to be too weak to undergo it. At two years of age, the ceremony of cutting off its hair is performed.





C H A P. XI.

Of the Marriage Ceremonies of the Indians.

IT is customary among the Indians for the bride and bridegroom to ride together on the wedding-day, in the same sedan, the common vehicle of their country, which four men carry upon their shoulders; they set out about seven or eight in the evening, accompanied by all their friends and relations, with trumpets sounding, and drums beating before them, and are lighted by a great number of maffals, or torches: several women walk behind the sedan, singing verses, in which they wish the new-married couple uninterrupted happiness, as the Greeks and Romans were accustomed to do in their Epithalamiums.

THE bride and bridegroom in India are carried up and down in this manner for some

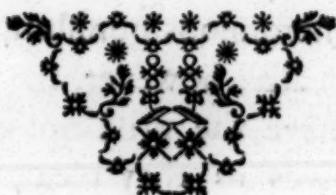
some hours, after which they return home, where their arrival is waited by the women and servants: the whole house is illuminated with little lamps, and several massals are lighted for their coming.

BESIDES those which go before the sedan, massals are made of several pieces of old iron, knit very close together, circularly; and these they thrust through a copper haft, or handle: they who hold a massal in one hand, have a bottle made of the same metal with the haft of their torches, in the other, and filled with oil, which they pour from time to time on the linnen-cloth above-mentioned, which serves the same purpose as the wick of a candle among us; so that it would immediately go out, if not constantly supplied with oil.

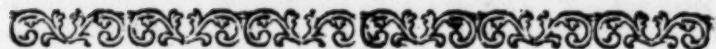
As soon as the new-married couple enter the house, the bride retires with the women, and the bridegroom and his friends lay themselves down upon mats, or carpets,

pets, and provision is immediately brought them.

THERE is always a great concourse of people at these weddings; nor did the Greeks themselves surpass the Indians in the multitude of bride-folks.



CHAP.



C H A P. XII.

Of the Marriage Ceremonies of the people of Florida.

THE inhabitants of Florida seldom marry above one wife, who, by a breach of fidelity to her husband, exposes herself to an ignominious punishment, or even to a cruel death; however, the grandees of the nation have the privilege of marrying as many wives as they please; but then one of them alone is looked upon as the lawful wife, all the rest being considered as concubines: the children of the latter are not entitled to an equal portion of their father's wealth with those of the former.

THE inhabitants of Apalache don't marry out of their own families: among them parents often make a match for their children.

children in their infancy; and these ratify the same when they come to the years of discretion: they are free to marry in any degree of consanguinity next to that of brother and sister.

THE Apalachites give their children the names of the enemies they have killed, of the villages they have burned, or of such of their prisoners as have died in war. The girls bear the names of their deceased mothers and grand mothers; for, 'tis a rule inviolably observed amongst them, never to give the same name to two persons of the same family. Till twelve years, both boys and girls are under their mother's direction; after which the father takes the education of the boys upon himself. 'Tis confidently asserted that husbands discontinue all commerce with their wives from the time of their breeding till after their lying-in: they carry their scruples so far, as not even to eat any thing they may have touched during the time of their child-bearing.

EARLY

EARLY marriages are not customary among the Floridans who dwell near Panuco, yet we are assured they are scarce maids by the time they are ten or twelve years of age. The women of the Lucayan islands wear a cotton apron, for modesty-sake ; and their young women wear them as they are marriageable.



C H A P.



C H A P. XIII.

Marriage Ceremonies of the inhabitants of Hudson's-bay, Mississippi, and Canada.

MONSEUR de la Croze, in his history of the Christianity of the Indies, tells us, that the savage inhabitants of Hudson's-bay marry as many wives as they can maintain: that 'tis likewise customary for them to marry the sisters of their wives, thinking they are more likely to live in a friendly union with them than with strangers. We learn farther, from the fifth volume of a collection of voyages to the north, that the same custom is observed by the people of Louisiana; and that nothing is commoner than to see four or five sisters married to the same man. An exemption from many domestic cares is granted to her that has the luck to bear the first child.

Amongst

Amongst these savages the courtship that precedes marriage is seldom protracted to any considerable length. No sooner does a savage feel the influence of the passion of love, but he instantly reveals it, and, in order to obtain the object of his wishes, entertains her family, and makes her father a present ; and, when once he has obtained their consent, he takes her home, without requiring a portion.

We find a more particular account of the marriages of these people in father Hennepin, who tells us, that their marriage is not a civil contract ; that the husband and wife do not bind themselves to each other for life : that they cohabit together as long as they like one another, but separate without the least formality as soon as their harmony is interrupted by domestic broils.

YOUNG girls are married very young, and before they are of an age to have any commerce with their husbands, they superintend domestic affairs, while the husband goes

goes a hunting, and brings what he kills to her father. No courtship, or endearing conversation, passes between them before they tie that knot, which is so often fatal in other places.

To illustrate this, let us suppose a savage man and woman together, who never saw one onother before, and that one of them should conceive a sudden inclination for the other; the amorous savage will, without the least ceremony, ask the person he designs for his wife, if she has a mind to have him, and she, without ever consulting her friends, gives him her answer directly. This mutual consent is followed by a sort of ceremony, which may be looked upon as an effect of the modesty of the female savage, and a proof of her future oeconomy.

THE ceremony is as follows: on the evening of her wedding-day the bride takes an axe, cuts down wood in the fields, and makes it up into a load; then lays it down before her intended husband's hut, and sits

by

by her lover, who soon after goes to bed to her, making no other compliment than that 'tis time to go to rest. Father Hennepin adds, that the friendship of these savages is very subject to change, and that they look upon each other with the utmost coldness and indifference when they happen to meet after a falling out. When they part, the wife sometimes carries away her cloaths and furs, and sometimes only takes a piece of stuff to make a petticoat and blanket. The children follow their mother, who takes care to provide for them. The children sometimes stay with their father; but those savages who dismiss their wives, generally leave the children with them, and tell them that they don't believe them to be their own. This is probable enough, since they are said to be far from hard-hearted; at least father Hennepin informs us, that they are not very fond of matrimony, and that they quit their husbands without any manner of reluctance. The men are not more faithful to the marriage-bed than the women.

WHEN.

WHEN a savage is out upon an inroad, he often hires a woman for some days, or weeks ; her parents desire no better ; because they get furs by this cohabitation. The first wife keeps the house and sows the corn, whilst the husband is rambling up and down the country with the other : but, as soon as he is returned home, he dismisses his itinerant wife, and returns to his first, unless the former happens to have charms capable of effacing all the beauties of the latter : the wife, indeed, has no reason to complain, being in possession of a privilege of supplying her husband's place during his absence.

THESE practices, however, are not universal ; there are some amongst the savages who observe punctually all the duties of a married life, and who consider it rather as a state of felicity than yoke.

IN fine, Canada affords examples of husbands who love their wives with the utmost tenderness. When a man has made

a few presents to the parents of the girl he intends to marry, she becomes his property, and is looked upon as a purchase he has made. It sometimes, though very rarely, happens, that the parents take back their son-in-law's children, and return them the presents they had received.

IT has been already observed, that these people are, by no means, addicted to jealousy: some savages, however, equal the Spaniards in jealousy, and punish the infidelity of their wives with the utmost severity. A jealous husband may cut off his wife's nose or ears, nay, put her to death; nor is any other satisfaction required of him than to make a present to the parents of the deceased, in order to dry up their tears.

SUCH savages as make War the busines of their lives, don't marry till they are twenty-five or thirty years of age, lest their vigour should be impaired by cohabiting with women. Those who have any com-

commerce with them before that stage of life, are looked upon as effeminate, and unfit for war, or hunting. But 'tis not to be supposed that they are more chaste than those who marry.

THERE prevails an opinion amongst this people, that a perpetual chastity is productive of vapours and pains in the back; so that a young warrior, in order to preserve his health, must every week make a nocturnal ramble in quest of a mistress.

LA HONTAN gives the following account of these Canadian amours. They never talk of their passion to the she savages by day, being of opinion that the night is the properest time for amourous dalliance.

WHEN a young man after having visited his mistress three or four times, imagines that she looks upon him favourably, he behaves as follows, in order to be thoroughly convinced of it.

'Tis to be premised, that the savages live in a kind of equality, agreeable to Nature, which preserves them from all apprehension of thieves and domestic enemies; in consequence of this their huts are open night and day. The slaves take care to put out the fire two hours after sun-set. The young savage, wrapt up in a great many cloaths, goes about that time to his mistress's hut. He then lights a sort of match at the fire, and afterwards approaches the bed. If she puts out the match, he lays himself down by her; but, if she wraps herself up in the bed-cloaths, he instantly retires, for this is interpreted as a proof that he is not welcome.

We are assured by the same author, that the savages drink the juice of certain roots, in order to procure abortion, for a young woman that has had a child, has no chance of ever getting a husband.

THE most singular circumstance of their behaviour is, that they permit their lovers

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to sit down by them on the bed, only to talk with them a little : but if one of the several moments which they pass together, should happen to prove more agreeable than the rest, they make no scruple of granting their lover the last favour : this is owing to the resolution they have taken not to be subject to their lovers : which custom confirms what has been advanced above, with regard to the opinion which these people have of the freedom of their women in that independant state which precedes marriage.

WHEN a savage of Canada forms a resolution to marry after having signalized himself in war, he draws up a lease for a certain number of years : they consider a contract for life as an insupportable slavery : the savage, therefore, takes a wife suitable to him ; after which the parties agree together, and communicate the intended match to their relations, who meet in the hut of the oldeit amongst them : there they make an entertainment after the Canadian

fashion, sing and dance the marriage dance. These diversions being over the bridegroom's relations retire, the oldest four excepted, when the bride, attended by four antiquated she relations, presents herself at one of the doors of the hut, where the most decrepid of the bridgroom's four kinsmen comes to receive her, and leads her to her future husband, to a place where they are both to stand upon a mat. A wand is presented to them, which each of them holds by the end ; hereupon the old men make a few very short speeches. The bride and bridegroom, still holding the wand, speak to one another alternately ; they afterwards break it into several pieces, which they distribute to the witnesses. When this ceremony is at an end, the bride is led out of the hut and conducted back to her father's house by the young maidens who waited for her at the door. Her husband is obliged to visit her there till such time as she has made him a father. When this happens she packs up her things and goes home to
her

her husband, with whom she cohabits as long as the marriage lasts.

WE meet with the following singular circumstances in la Potterie's history of North-America, Vol. II. When a lover is secure of the affection of his mistress, he applies to his father or his nearest relation, who undertakes to go and visit his mistress's father in the night-time. He awakes him, lights his pipe and presents it to him, and at the same time demands of him his daughter. When once they are agreed, the young man's father assembles all his relations, and declares to them his intention of bestowing his son in marriage. These bring as many things as they are able to bestow, in order to portion the young savage. His mother goes with part of the goods to the young woman's hut, and the bride's mother declares to her daughter, that she has married her to such a one. The girl is obliged to give an immediate consent, and from a strange abuse the fathers, mothers, and eldest brothers,

are permitted to prostitute her, because, according to them, her body is not her own but her relations. She laments the loss of her virginity however. As soon as she has received her presents, she acquaints her family with the new alliance, and distributes them amongst her relations. Every one contributes something to the bride's portion. The bridegroom's mother and sister likewise make presents to the bride, and equip her very magnificently upon the wedding-day: this splendour, however, consists only in covering their shoulders with a good beaver's skin, and perfuming their hair with bear's grease. She then goes to her mother-in-law, who takes her ornaments and gives her others in exchange, together with a large kettle; after which she returns to her father's, and is there undressed again. Her mother gives her a certain quantity of maiz which she carries to her husband, who undresses her a third time, and then the two families divide all the presents among themselves.

THESE

THERE is something remarkable in the continence of the new-married man; he carries self-denial so far as to decline all commerce with his wife for six months after his marriage. However, the laws of his country allow him to consummate the marriage four days after it is solemnized; but he looks upon this continence as a convincing proof of the high affection he has for his wife, and would have it thought that his only view in marrying was to reflect an honour upon himself by the alliance.

WHEN the year is expired the wife returns perhaps to her mother's hut, who thereupon becomes proprietor of all her son-in-law's possessions, as well as of whatever he gets either in hunting or fishing. The husband missing his wife, imagines she is gone to her mother's, goes to the hut at a time when he thinks the whole family are asleep; but the father and mother of the young woman are upon the watch, while she, after all these preliminaries, is fast asleep by the fire-side, or pretends to

be so. No sooner does the husband enter the hut, but he perceives the fire was made upon his account; upon which he sits down by his wife. His father-in-law then rises with an air of coldness and indifference, and filling his pipe gives it him to smoak. His mother-in-law sets a dish of meat at his feet, which he begins to eat without uttering a syllable. In a word, he resides two years with his father-in-law, during which time whatever he gets by hunting, fishing, or trade, belongs to his mother-in-law, as we observ'd above. The life which the new married couple are obliged to lead is somewhat extraordinary. 'Tis against the laws of decency for them to speak to each other in the day-time, unless it be to break out into mutual reproaches.

WHEN the two years are expired, the son-in-law quits his father-in-law, and then his wife and he set up house-keeping together, unless he has thoughts of taking a sister-in-law for his second wife. The husband is not allowed to marry any woman but

but what he receives from the hands of the relations of his father-in-law, who may give him his other daughters in marriage if he thinks proper; but in case he has no more, the mother-in-law adopts some of her slave-s in favour of her son-in-law, or gives him one of her neices. Interest, as we are told, caused this custom to be established.

THE mother-in-law is intitled to all her son-in-law's possessions; and since the mother of a second wife would have the same right, it has been thought proper to lay a restraint upon the inconstancy of savage husbands, by obliging them to marry only the daughters of one family, when they are desirous of having a plurality of wives. The first wife has certain privileges above the rest, which occasions jealousy among the women, and is often productive of domestic quarrels, but this the husband bears with great patience, and is even vain of it, as he looks upon the jealousy of his wives as a proof of their affection. We shall now proceed to the consequences of marriage.

THE savages of New France prefer girls to boys, and affirm that the former are the support of a family. A menstrual woman withdraws from society; all the fires in her hut are put out; they clean the fire-place; throw out all the ashes that were on it, and striking fire with a flint, light up a new one. This woman is obliged to live retired for a week in a hut that has no manner of communication with the rest. The others don't drink of the stream she has tasted; they never draw any water out of it, and she sets certain marks which discover the condition she is in.

WHEN a young woman finds her periodical distemper coming upon her for the first time, she retires from all society, except that of those women who attend her, during which she smears herself with coal.

THE moment a woman finds herself pregnant, she discontinues all commerce with her husband, till such time as the child is two years old; and when she is upon

upon the point of being brought to bed, a hut is prepared for her, in which she continues thirty days, and if it be the first child forty. All these customs have some resemblance to the Jewish law ; with regard to that which prohibits the man and woman's cohabiting together till the child is two years of age, it must be allow'd to be highly reasonable. When the life of a woman in childbed is in danger, she is carried into the hut in which she usually lives ; but after her death or recovery, the hut is removed to some other place.

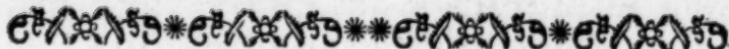
BARRNESS is one of the principal causes of divorce among the Americans, tho' they are at liberty to part when ever they please. La Hontan tells us, that the Canadians generally give a week's warning, when they assign the most plausible reasons they can possibly invent, that their separation may not appear altogether inconsistent with good manners and civility. But the reason they most commonly alledge is some pretended distemper, a desire of ease or

tranquility necessary for the recovery of their health. When divorce is determin'd upon in Canada, the ceremony made use of upon that occasion is as follows: they bring into the hut where the marriage had been celebrated, all the little pieces of the wand which has been spoken of above; these are burnt with solemnity, and thus the divorce is compleated. The women are at liberty to marry again as well as the men: however, decency restrains them from rushing into the arms of a second husband during the life of the first. When the husband and wife part they share the children equally between them; for children, says la Hontan, are the treasure of the savages: if there is an odd one 'tis consider'd as the property of the wife. A woman despairs of ever meeting with another husband when once she is turned of fifty; the Canadians thinking it absurd to marry a woman that is past child-bearing. When once a woman is upon the decline, she is no longer to their taste. What remedy should those women have recourse to who find them-

themselves despised on account of their age? I answer they should contrive expedients to conceal their age from the world; but if their sincerity will not suffer them to impose upon the other sex, it must be own'd they greatly surpass our European ladies in that virtue.

An old woman of Canada that is still fond of the sport, will adopt a prisoner of war and keep him for her own private use. 'Tis reasonable to imagine that she generally chuses a lusty and vigorous son of Mars for this purpose: be that as it will, it is natural to think he is not ungrateful, and that he exerts his utmost efforts to shew the deep sense he has of his obligations to a passion which gives life to all men, and prolongs his own,





C H A P. XIV.

Of the Marriage Rites of the Mexicans.

MARRIAGE amongst the Mexicans is solemnized by their priests, and a public instrument drawn up which contains the particulars of the wife's fortune, which the husband is oblig'd to return in case of a separation. The articles being agreed upon, the couple go to the temple, where one of the sacrificing priests proposes several questions in order to examine into their resolutions. He then takes up the woman's veil and the husband's mantle, and with one of his hands ties them together at one corner, as an emblem of the inward tie of their wills. Being thus bound to each other, they are conducted back to their houses by the priest. They then visit the harth or fire, which is look'd upon as a mediator of the disputes between husband

husband and wife; and this they do in imitation of what the Romans practised in regard to the laws. They are accustomed to go seven times round it successively, whilst the sacrificing priest walks before them: this ceremony being over, they sit down in order to be equally warm'd by the heat of the fire, which gives the last perfection to marriage. The bridegroom brings with him two old men as assistants or witnesses; the bride two old women.

THE Mexican history adds, That in the beginning of the night a kind of she-mediator, accompanied by four matrons, with each a torch in her hand, takes the bride on her back and carries her to her husband's house. The parents of the latter go to meet the bride, and lead her into a place where the bridegroom waits her coming; and here the rest of the ceremony is compleated in the manner described above. Then follows the marriage feast, which being over the old men take the bridegroom aside, and the old women the bride,

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in order to instruct them in those particulars, a knowlege of which is useful and necessary for their change of condition, and how they may best discharge those duties to which they are bound by their marriage contract; the old people then retire, and leave the married couple to put the last hand to the work. Some provinces of the empire have either added or retrench'd from these particulars, according to the dictates of caprice and fancy.

'TWAS customary at Tlascalla to shave the heads of the married couple, to signify to them that it was time to lay aside all youthful amusements. In Mechoacan the bride was obliged to keep her eyes fixed upon the bridegroom during the whole ceremony, without which the marriage was look'd upon as imperfect; probably this was done with a view of signifying to the wife that she was to read her duty in the eyes of her husband. 'Twas customary in another province of this empire to carry off the bridegroom, that he might be thought to be forced to the marriage, or perhaps to denote

denote that if men were not prompted by the dictates of nature and reason to the propagation of their species in a lawful way, scarce any man would ever enter into that state, or embarrass himself with the care of a family, but would choose rather to beget a long succession of bastards and abandon them to the wide world.

IN the province of Panuco, the husband purchases his wife for a bow, two arrows, and a net, which may be looked upon as giving her a portion. During the first year after marriage the wife's father does not speak a word to his son-in-law, and the latter abstains from all commerce with his wife for two years after he has had a child. The Mecatecas, another people subject to the empire of Mexico, fast, pray to their gods, offer sacrifices to them, and, from a penitential motive, draw blood from themselves, and rub the mouth and face of their idols with it.

WHAT can be the meaning of this extraordinary piece of devotion, in a season

son that is generally attended with mirth and festivity? does it spring from fear or a principle of duty? 'Tis probable they may be partly influenced by fear: but whatever reason may be assign'd for that piety, the Europeans would have a strange opinion of a husband who should give himself up to fasting and praying in those days which seem devoted to mirth and jollity.

NOTHING is more common in Mexico than divorces; all that is required on these occasions is the mutual consent of both parties: so that they themselves determine the thing at once, without being under the necessity of appearing before judges. The boys stay with the husband, the girls with the wife; but the marriage being thus become void it is capital for the parties to co-habit together again: this regulation was made with a view to prevent divorces from becoming common, which was an abuse that might be expected from the fickle tempers of these savages.

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THE chastity of their wives is one of their points of honour; and they punish adulterers with death, though lust is one of their predominant passions. Notwithstanding this, public stews are tolerated among them.



C H A P.



C H A P. XV.

Marriage Ceremonies of the Indians in New Mexico.

POLYGAMY is lawful amongst these savages. We are inform'd that the natives of Cibola marry only one wife. In California young girls are not permitted to keep company with men. Adultery is punish'd with death. A widow is at liberty to marry again six months after the death of her husband. An abominable commerce with youths is customary amongst the Californians and their neighbours; these youths are for this purpose obliged to wear women's apparel. They are forbid to marry; and to such a horrid length is this execrable custom carried by them, that when one of these prostitutes happens to die, his brother is obliged to succeed

ceed him in the infamous office. These abject wretches look upon this obscenity as their duty ; however, they are but indifferently rewarded by the public, being obliged to beg their bread from door to door.

THE same abominations are frequent amongst the rest of the Indians of North-America, who call their pathicks Hermaphradites, in order to conceal their infamy.



CHAP.



C H A P. XVI.

Marriage Ceremonies of the Nicaraguans.

THESE savages look upon but one woman as the lawful wife of a man, tho' polygamy is practised amongst them. The priest takes the parties betrothed by the little finger, and conducts them to an apartment near a fire which is lighted purposely for that ceremony. He then lays before them their duty, together with all those particulars which should be observ'd by them in this change of their condition, in which it must be own'd that an European runs a much greater risk than an American husband. The parties are consider'd as husband and wife as soon as ever the fire is extinguished. But if a husband having married a girl as a virgin, should upon trial find her otherwise, he immediately

ately turns her off without the least ceremony, unless he chooses rather to leave the decision of the affair to his cacique, by giving him a permission to make an experiment on her virginity. A woman who has violated her conjugal fidelity, is liable to no other punishment but that of being divorced, she is not indeed permitted to marry again; but herein she is no loser.

A very extraordinary custom prevails amongst them upon certain festivals, when the husband allows his wife to chuse a deputy. In this particular these savages resemble the politest people in Europe, with this difference, that the savages allow their wives a gallant only upon certain days; whereas in France, some husbands carry their complaisance so far as to tolerate their wife's having a gallant all the year round. They, indeed, make themselves amends by making equally free with the wives of their neighbours. Toleration in husbands seems to be no bad policy, as 'tis probable that there is no other
expe-

expedient to meet with some consolation in cuckoldom, than to permit and not prohibit.

AFTER all, whatever violation Hymen may suffer, the observation of Lafontaine is certainly a just one,

*Quand on ne le sait pas ce n'est rien,
Et quand on le fait c'est peu de chose.*

'Tis nothing when from spouses knowledge conceal'd,
And no great misfortune when to him reveal'd.

We are told that an adulterous woman is in this country a reproach to her relations; that the man who debauches a woman is made a slave, or obliged to give her a portion; that a slave who has any commerce with his master's daughter, is buried alive with her, and that public stews are tolerated in order to obviate these abuses.

THESE

THESE customs, indeed, appear highly inconsistent and contradictory. We have spoken of them as existing at this present time: it seems probable, however, that if they do 'tis only amongst a small number of Indians who are confin'd to the woods and mountains, for they have been abolished in all other places by the Christians.



C H A P.



C H A P. XVII.

Of the Marriage Ceremonies of the Brasilians.

THE Brasilian savages never marry their mothers, sisters, or daughters, but they have full liberty with regard to the other degrees of consanguinity. A young man is allow'd to look out for a wife as soon as he becomes marriageable. It is not considered, as in Europe, whether he is capable of supporting a family and managing civil affairs. Formerly, a young Brasilian had no right to marry till he had killed an enemy; but now, when a young savage has taken a fancy to some young woman, he addresses himself to her parents, friend, or neighbours, and asks their consent to marry her.

OUR preliminaries of marriage are utterly unknown to these savages: they have

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no amorous interviews before marriage, nor do they make any declaration of marriage. The savage is looked upon as the young woman's husband from the moment that he has obtain'd consent. Polygamy is held in great esteem among them, which plainly proves that they are very desirous of peopling the nation well. We are told that the wives agree tolerably well together, but their husbands turn them off upon the most frivolous pretences. The husband goes to bed as soon as his wife is delivered, and acts the part of a lying-in-woman with great art and labour, receiving the visits usual upon such occasions, and causing himself to be attended as if he was really sick. He nevertheless acts the part of a widwife to his spouse, cuts the child's naval-string, and beats its nose flat; after having wash'd it and painted it red and black, he goes to bed, and his wife returns to her work. The ceremonies which follow the birth of the child are ridiculous enough. If it be a boy, his father laying down a bow, arrows, and a knife, exhorts



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him to bravery and courage, and concludes, by giving him the name of whatever object makes the strongest impression on his mind. As soon as the child is grown up, his father takes him along with him in order to teach him the art of war, which consists intirely in killing his fellow-creatures. The females are brought up to domestic affairs, and, as soon as they have given tokens of being ripe, a solemn feast is celebrated upon the occasion.



C H A P. XVIII.

IT is necessary to observe that polygamy is as much in vogue in Caribana, as in other parts of America. The Ca-
ciques have a considerable number of wives, and, when they go a journey, they have some kept upon the road, like our horses.

THE common people are allow'd as many wives as they are able or willing to maintain, but they make no difficulty of lending them both to friends and strangers. However, property is no way affected by this piece of gallantry; we are nevertheless assured, that the savages of Caribana dismiss their wives whenever they violate their conjugal faith.

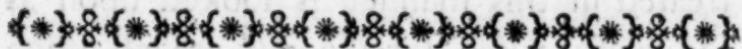
WHEN a young woman becomes marriageable, she is shut up during two years, and, in all that time, is not allow'd to cut off her hair: her parents endeavour to procure her a settlement in the world as soon as this term is expired.

THE ceremony of betrothing is at the expence of their friends, who bring plenty of provisions and wood to build a hut, for the future couple. One of the bridegroom's friends cuts off his hair from his forehead, and some aged matron does the same to the bride, which completes the ceremony.

THEY celebrate the festival by eating and drinking heartily; the priest then bestows a benediction upon the marriage, according to the custom of the country. After which he restores the wife to her husband.

'Tis to be added, that she only who is treated in this manner is looked upon as the lawful wife ; for the rest are all upon the footing of concubines, and, as such, are obliged to obey the former as their mistress.





C H A P. XIX.

The Marriage Ceremonies of the savages of Darien.

POLYGAMY is in use among the savages of Darien, and they have even a privilege of selling their wives whenever they cease to be agreeable in their eyes. They have also prostitutes among them, and, if we may give credit to the relations of travellers, their daughters are very lavish of their favours. They however make use of certain herbs in order to procure abortion, as a premature pregnancy is looked upon as infamous.

As soon as a young woman of Darien or Panama becomes marriageable, she receives the apron, and is no longer permitted to appear in public. The maidens are veiled in their

their houses, and even before their father. Happily for the girls they marry them without delay, and by that means render ineffectual the allurements of that seducing deity, who frequently destroys in a moment all that virtue had been inculcating into youth for fourteen or fifteen years together.

COREAL informs us, that the West-Indians in general declare for nature, and are of opinion that it should by no means be suffered to remain idle; whence their men and women have not a great while to languish; nor do they once make any of those reflections which might tend to restrain the sallies of love. The small number of adulterers, of either sex, to be met with amongst these savages, may be justly ascribed to their early marriages, and the ease with which they meet with partners for life. There is but little ceremony made use of in their marriages; all that is required on both sides, is to ask each other the question; at least a young woman may give intimation that she desires such a one for her husband, whereas

decency forbids an European woman from making the least overture. When they are satisfied of one another's inclinations, and are agreed upon the matter, they marry without any farther delay; and every guest that is invited to the wedding brings a present consisting of axes, stone, knives, maiz, eggs, fruits, fowls, hamocks, and cottonac, which they leave at the entrance of the hut, and withdraw till such time as the ceremony of making the present is ended. After this the marriage ceremony is begun, the form of which is as follows: the bridegroom, at the door of the hut, presents each of the guests with a great gourd-bottle full of chicaly, which is the drink of these savages. All the guests, not excepting even the little children, drink in this manner at the door; then enter the fathers of the bride and bridegroom, holding their children. The bridegroom's father then harangues the assembly, holding in his right hand a bow and arrow, with the point turn'd towards them: after that he dances and makes a thousand antick postures,

postures, which throw him into so violent a sweat, that he is at length obliged to desist through weariness. When the dance is over he kneels down and presents his son to the bride, whose father, in the like attitude, holds also his daughter by the hand; but the bride's father is obliged to dance in his turn before he kneels down. No sooner are the compliments over on both sides, than the brideman and his attendants, run to the fields with their hatchets in their hands, leaping and skipping, in order to cut down the trees which cover the ground where the new-married couple are to lodge; and whilst the men are thus employed, the bride-maids also go there. The bride's father watches her for a week in the apartment where he lies.---Is this to be ascribed to paternal affection or the bride's unwillingness, who cannot prevail upon herself to rush boldly into the arms of a man?---Authors give us no information upon this head; but, be that as it will, she is a week after delivered up to her husband.

THE subjection of their wives is excessive, as we have already observ'd; but as they have no knowlege of any condition preferable to their own, they should not be thought more unhappy upon that account. Polygamy is not capable of causing the least disturbance in the breast of an American wife; those of Darien and Panama, not only employ themselves in domestick affairs, but also in ploughing, digging, and grubbing up the ground; in sowing maiz, in planting and prunning the trees. These employments seem too rough for women, but there is no room for a doubt that women underwent such toils in the early ages of the world, and it is well known that habit is a second nature.

THE women of America have no idea of gluttony or excess; cards, balls and masquerades, in which European ladies take such high delight, are utterly unknown to them. 'Tis probable they would think that way of life as laborious as our wives would think ploughing, or following a husband

a husband to the field. Tho' the women of the isthmus of Panama, are obliged to do every sort of servile drudgery, whether in the house or the field, and may justly be looked upon as the slaves of their husbands; they acquit themselves of every duty, with so much expedition and chearfulness, that one would be apt to think it choice, not necessity. They are, generally speaking, complaisant and obliging, especially to strangers, on whom they often bestow those favours to which their husbands only have a right. The women are very dutiful and obedient to their husbands, who in return, are equally tender and affectionate.





C H A P. XX.

*Of the marriages of the savages of New
Grenada.*

THESE savages are as favourable to polygamy as any people of America, but they do not marry in those degrees of consanguinity which are forbidden by the law of nature: a brother, for example, never marries his sister. The Caciques have the privilege of marrying a considerable number of wives, and the children of his favourite wife are looked upon as the true and lawful heirs.

C H A P.

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dya dya C H A P. XXI.

Of the marriages of the Bramins.

IT is the first care of those Bramins that have sons, to marry them in their early youth; such as are wealthy and opulent are more impatient to see their sons married than the poor: but those of the three first castes, delay marrying them till such time as they have received the Dssandhem. Those of the first are obliged to chuse young women that have not yet the marks of puberty. The parents of such young girls as have them before marriage, do their utmost to conceal that circumstance, for fear it should be an obstruction to their ever being married: but, when parents are apprehensive of this, they provide for their sons girls still younger.

THIS:

THIS custom is not as strictly observed amongst the Settreas as the Bramins ; but those who conform themselves to it are always sure of meeting with a particular respect. Omens are always considered with the most exact attention by a Bramin, who asks a young woman in marriage for his son. He makes it a rule to defer the business to another day, when the presages happen not to be favourable ; he again puts it off if the second sign does not prove more auspicious ; but he lays aside all thoughts of the match when this happens a third time, being firmly persuaded that it cannot choose but be unhappy. When a Bramin is going upon such an affair, he looks upon it as a very bad omen, even to hear the name of a serpent ; but he entirely relinquishes it if he should happen to see one.

A VERY extraordinary custom prevails amongst the Veinojas, and that is the melting down a half-pagod or half-dueat of gold : 'tis looked upon as a lucky omen when

when the gold, thus melted down, appears with a shining hue; but they change their resolutions when it happens to be dull; the Bramins, however, look upon this kind of augury as ridiculous.

WHEN a young woman is sought for in marriage, her father desires to see his future son-in-law, and then makes an enquiry into his substance. He gives him leave to visit her in presence of her parents, if matters turn out to his satisfaction. If the young couple happen to like each other they are married directly.

WHEN the Soudras marry their daughters they exact a certain sum of money from the lover, over-and-above his bargain; and because they are unwilling to have it thought they sell their daughters, they call this a gift. A fortunate day is chosen as soon as the parties are agreed, for the lucky and unlucky days are set down in the calender of this people. Then the relations on both sides meet and per-

perform a ceremony, which answers to our bethrothlings. The father of the bride presents Bethel to the relations of the bridegroom, and declares to the company that he has given his daughter to --N-- a member of the family of the persons present. When this is done, the bridegroom's relations give Bethel to those of the bride, when they make the same declaration, and call those who are present to witness: this being perform'd the couple are married, provided it be a proper season of the year, for marriages are not lawful in all seasons. The months of February, May, June, October, and the beginning of November, are set apart for the celebration of this ceremony, as also certain stated hours in these months; all which they observe very carefully. They kindle the fire Hornam with the wood of Ravaſitow, when the time for consummating the marriage is come. The Bramin pronounces the benediction, and then the bridegroom takes three handfuls of rice, and throws it on the bride's head, who does the same by him.

The

The bride's father thereupon clothes her in a dress suited to his condition, and washes the bridegroom's feet, whilst the bride's mother pours out the water. This being done, the father puts his daughter's hand in his own, puts water into it, some pieces of money, and, giving it to the bridegroom, says at the same time, "I now consign you to the power of another, and claim no further authority over you."

THE tali, which is a ribbon with a golden head hanging to it, is kept in readiness, and, being shewn to the company, some prayers and benedictions are pronounced; after which the bridegroom takes it and hangs it about the bride's neck. This knot is what secures him the possession of her, for before the tying on of the tali, all the other ceremonies might have been render'd ineffectual; for it has sometimes happened that, when the bridegroom was going to fix it on, the bride's father has discover'd his dissatisfaction at the bridegroom's gift, whereupon another making

a more considerable offer, has carried her off with the father's consent: but the marriage becomes indissoluble the moment the tali is put on, and upon the death of the husband the tali is burnt with him, to signify that the marriage-bands are broken. The whole marriage ceremony concludes with an entertainment, which the bride's father gives to their common friends; during the five days of this festivity alms are given to the poor, and the fire Hornam is kept in.

ON the seventh day the new-married couple set out for the bridegroom's house, to which they frequently go by torch-light. The bride and bridegroom are carried in a sedan, and pass through the chief streets of the city, attended by their friends, who accompany them on horseback or mounted on elephants. If the bride's tender age makes consummation impossible, her relations don't leave her above three or four days in her husband's house, which being expired she is brought back to that of her father;

father ; but if she is arrived at puberty she stays with her husband.

THE Bramins, or children of the Bramins, no longer go by that name when they are married, but assume the appellation of Grahaftas, and on that occasion they add three strings more to the dsandem, which is a kind of little shoulder-belt made of three strings, each of which has nine threads of cotton, which the Bramins only are allow'd to wear. 'Tis to be observ'd, that a child is not looked upon as a Bramin 'till after he has received this belt in form. They are obliged to increase the dsandem in the above manner every ten years, and at the birth of every child : but though the vedam strictly enjoins this observance, they often neglect it.

THE Bramins, who are not allow'd to go with their stomachs bare, think them sufficiently covered when they have got these strings on. The above-mentioned think it below the dignity of their cha-

character to marry women of another cast; not but that some of them, when they happen to fall in love, marry women of an inferior cast, when dissatisfied with their father's choice. But their marrying a woman of the cast of the Soudras, or common people, is thought to be so criminal an action, that if a Bramin happens to have any children by such a one, he is excluded heaven as long as that unworthy race continues upon earth.

'Tis recorded in their Poranes or Chronicles, that the Bramin Sandragoupeti Naraia was seized with the deepest affliction when his son Barthroukem, whom he had had by a wife of the cast of the Soudras, had married three hundred wives, concluding that their numerous descendants would deprive him of celestial bliss for a long series of years. Incest is one of the five sins that are pardoned with most difficulty. The vedam, which has the same authority among these people as the bible among us, condemns the man guilty of it, to lose

lose the parts with which he committed the crime; and as they will not suffer the wound to be dressed, the operation is always followed by death; but the woman escapes with impunity, it being taken for granted that she was seduced by the man.

THE degrees of consanguinity among them, are pretty nearly the same as amongst us, excepting that they allow the marrying of two sisters. They make a distinction between cousin-germans and nieces: a man may marry the daughter of his aunt by the father's side, or their sister's daughter: but were they to marry their uncle's daughter by the father's side, or their brother's daughter, the marriage would be look'd upon as incestuous. The Soudras, who are less scrupulous upon this head, marry their brother or sister's daughter indifferently. As polygamy is permitted by the vedam, that article is left to the discretion of the four castes, and mention is made in the Poranes of several Bramins, whose reputation received no blemish from a plurality

rality of wives. When the Bramins marry, the people have notice of the wedding-day by a pandal, which is a kind of arbour or bower, raised before the door of young married people.

WHEN a Bramin finds that his wife has violated her conjugal fidelity, he has it in his power to confine her at home, but must take care to keep his disgrace secret from the world. Some rather choose to dissemble an affair of this nature, and guard against it for the future, especially if they love their wives, and are absolutely bent upon enjoying them. But when once the crime becomes the object of public notoriety, the other Bramins consider the house as polluted, and refuse to eat or even to enter into it; in which case the husband prepares a feast, and invites the Bramins and Sansjasiis to partake of it. 'Tis proper to explain, in this place, the term Sansjasiis; it is the name of a very austere sect; those who are of it affect a much greater abstinence than the other Bramins,

ab-

abstaining from marriage, betel, and all pleasures in general: they make but one meal a day, and live on alms. The Bramins then, and Sansjasiis being invited, the adulteress waits upon the guests on this occasion: and when once the Bramins have vouchsafed to take any victuals from her, the rest of the company make no scruple to follow their example: and when this is done, the husband is allowed to keep his wife as before, without incurring any infamy.



C H A P.

CHINESE
MARRIAGE
CEREMONIES.

C H A P. XXII.

Marriage Ceremonies of the Chinese.

TH E Chinese observe a very extraordinary custom in their marriages: previously to the solemnization of their nuptials, they put on mourning, and abstain from all manner of gay amusements for three days. Their reason for observing this custom is as follows; the Chinese look upon the marriage of their children as a symbol or representation of their own death, because they then become their successors, as it were, by anticipation. The friends and relations of the father, pay him no compliments on this occasion; and in case they make him any presents, never say a word concerning the intended nuptials. We are farther inform'd, that the Chinese marry their children in a very tender

der age, and without regard to the inclinations of either of the parties: nay, they are sometimes contracted on their birth-days, and obliged to fulfil the contract as soon as they come of age.

WE are inform'd by Gentil, in his travels into China, that intimate friends, whose wives are with child, often engage themselves, by a solemn promise, to intermarry their future off-spring, unless they should happen to prove of the same sex. To this he adds, that the solemnity of the promise consists in tearing their garments asunder, and interchangeably delivering a part thereof one to the other. The two fathers fast, and make a private offering to the souls of their ancestors, as soon as ever this marriage treaty commences. 'Tis uncommon amongst people of condition to buy and sell wives, but very frequent amongst those of the lower sort: the former always attach themselves to one lawful wife, and either they choose in such a manner as is most suitable to the married state. Their pur-

chained wives, mistresses, and concubines, are only look'd upon as servants to this governess or head of the family. The title of mother belongs to her alone, and it is for her death alone that the children of the others go into mourning.

We are told in Purchas's Extracts of Voyages, that the wives of inferior rank raise issue for their mistresses, just as the handmaids did amongst the antient patriarchs, whose wives suffered them to be deliver'd upon their laps. The concubines of China, are made use of to propagate the family, which end being answered, they are liable to be treated by the lawful wife as Hagar was by Sarah. We are farther inform'd, that the father of a family, when he finds himself over-burthened by children, and does not care to diminish his stock of wives, makes no scruple of selling the former for slaves, as we do cattle. Some parents, indeed, as soon as they find themselves in circumstances, redeem their children, being possess'd of a privilege of repurchasing them

them at the price for which they sold them.

'Tis customary amongst the Chinese for a youth, who makes overtures to a young woman and meets with success, to make the bride's father a present proportioned to his circumstances. It has been thought by some, that the universal report of travellers that the Chinese are accustomed to buy their wives, may have owed its rise to this practice. 'Tis, however, generally acknowledged that the Chinese fathers require some deposit when they dispose of their daughters. The bride's father is likewise obliged to give her some household-goods and a sum of money, according to his abilities, besides servants to attend her, which may be looked upon as an equivalent for the purchase money paid him by the bridegroom. The lover makes his mistress a present of some jewels, and other things of value, after these previous steps, which may be properly look'd upon as the plighting their troth to each other, have been

G 2 taken.

taken. When she has told him her name, astrologers have recourse to the secrets of their arts, in order to choose an auspicious day for the celebration of the nuptials. All the effects of the bride are carried out of her father's house, in a solemn and public manner, on the wedding-eve.

To conclude: the bridegroom, on his wedding-day, goes out to meet the bride, who is carried in a sort of litter. In some provinces situated towards the south, the bridegroom sends a chair to his bride in the night-time; this chair, which opens on the outside, is attended by several friends and relations, all plentifully provided with lanthorns and flambeaux.

AMONGST these ceremonies of the Chinese, there is one worthy of notice; and that is, that as soon as the bride quits her own mother she is close locked up in this chair, the key of which is sent directly to her mother-in-law, who, upon the bride's arrival at the bridegroom's house, opens the

the chair, and presents the lady to her son. The following ceremony is no less remarkable: when the priests behold the bride at a distance, they shew her several golden plates shaped like half moons; these they present to her, wishing at the same time, that she may not prove as fickle and inconstant as the planet they represent. The Chinese have great faith in these baubles, and flatter themselves that they are endued with a virtue capable of securing to them the love and affection of their wives. After this the new-married couple repair to some pagod, where falling upon their knees before the images of their ancestors, they pay them a kind of religious adoration; they from thence withdraw to a separate apartment, in order to pay their filial respects to their parents, as their duty requires. The bride is then conducted by her mother-in-law and attendants to the chamber prepared for her, where she is to live retired from the sight of all mankind but her husband. She is furnished with several singing birds, and agreeable lap-

dogs, to amuse her in this retirement. 'Tis said that the emperor of China causes the lady, whom he intends to honour as a bride, to be strictly examined by the most skilful matrons: it is not enough that she be young, virtuous, active, witty, and beautiful. These experienced examiners survey her naked from head to foot, and pry into her most concealed qualifications. And when they have made an accurate scrutiny into all her defects and perfections, they make her run till she is hot and almost out of breath, that they may form a right judgement of the good or ill quality of her sweat: since, should it have an offensive scent, it would be sufficient to disqualify the lady for the honour intended her.

THERE is something, no less remarkable, in the manner of bestowing a husband on a princess of the blood royal. When she is to be married, twelve young gentlemen, of about eighteen years of age, are chosen; these must be endued with the highest degree

gree of sprightliness and activity. The princess is concealed in an apartment of the palace, to which these candidates are brought; she is at leisure to see and survey them without the least danger of being seen or interrupted in her examination. At last she pitches upon two of them, whom she causes to be presented to the emperor, that his imperial majesty may be graciously pleased to nominate one of them for his son in law. In this country, therefore, a young gentleman who has received extraordinary endowments from nature, has good grounds to entertain hopes of advancing his fortune sooner or later. 'Tis not so easy to determine whether the Roman ladies, who, if we may believe Juvenal and Petronius, were experienced judges in the same way, had likewise the liberty to examine the shape and features of their lovers; or whether they had any other expedient which might answer this purpose, as well as this custom established in favour of the Chinese princesses. All that is known concerning them is, that

their taste was in general very just, and that they paid very well for the choice they made. This is evident from that passage of Juvenal. who tells us, that many men in his time, made fortunes by their conceal'd abilities. Thus in satyr

Quem tulit ad cælum vetulæ uisica beatae.

And again,

Cum te summoveant qui testamenta merentur noctibus.

But, upon mature deliberation, the rights and privileges of the Chinese princesses cannot properly be compared to the Roman practice, nor to those discoveries which some ladies in France, and elsewhere, have made amongst their valets and coachmen; after having made a review of all their gallants from the king down to the porter.

DAPPER informs us, that the Chinese are not allow'd to marry whilst they are in mourning for their parents; and when a sudden and unexpected death happens in a family,

family, it puts a stop to all former engagements; so that a man who is even betrothed or solemnly promised, in case of the death of his father or mother, is obliged to defer the marriage till the mourning be over. Hence it often times comes to pass that, after the corps of the deceased has been interr'd (which is not till several months after his death) and the time of mourning is expired, the relations of the party promised give the young lady a free liberty in writing to marry whoever she thinks proper: the relations of the intended bride seldom make any new treaty till the time of mourning is elapsed. They then write to the young gentleman, and give him an invitation to renew his former engagements: if he denies this the young lady is absolutely discharged.

BOTH sexes are alike obliged by the law. Good manners and decorum are so much attended to by them, that it is considered as a crime to marry whilst any near relation is in prison; and he who breaks this law,

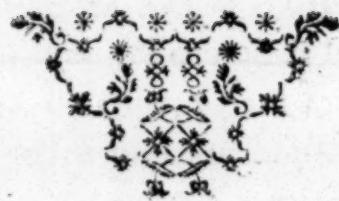
is obnoxious to the same punishment as an unnatural and inhuman son. Their widows are at liberty to marry again. However ladies of quality, tho' ever so young and gay, dare seldom attempt a second alliance. They are obliged to give a proof of their virtue, by living retired with their fathers-in-law in the slavish state of celibacy. How unreasonable is this point of honour, which stifles the voice of nature in a widow whose inclinations correspond with her warmest dictates! If, indeed, the instinct by which one sex is prompted to wish for the society of the other, could be totally eradicated by the loss of a husband, the situation of such a woman would seem less deplorable. There is, however, some reason to imagine, that their case is compassionated by some charitable and well-disposed persons.

WE are inform'd, moreover, that a young lady seldom cares to marry a widower. A husband has power not only to put away his wife when guilty of adultery, but to dispel

dispose of her to whom he pleases, and buy another. He is not, however, allowed to expose her to sale without very good reasons: and if he should presume so to do, both buyer and seller are obnoxious to a severe punishment; but this, notwithstanding, the first husband is under no obligation to take her again.

THOUGH the Chinese have been thought to carry their jealousy a great length, they have one custom which seems to be a remarkable exception to it; and that is, that some of them marry with no other intent but to be complaisant husbands; and these, if we may believe Father le Comte, are so easy and indulgent, that they give their wives free liberty to grant the last favour to whoever they think proper: nay, that is the very condition upon which they marry, and those of the fraternity (for there is a fraternity of this nature established in China) have no right to hinder any libertine from frequenting their houses, and cuckolding them at pleasure. These fa-

milies, however, are so much despised, and so notoriously scandalous in China, that their children can never hope for promotion, or be put into the possession of any public office whatsoever, let their merit and talents be ever so great.



C H A R.

C H A P. XXIII.

Marriage Ceremonies of the Persians.

INCEST was formerly not merely tolerated, but authorised amongst the clergy of Persia by the Magi. Dr. Prieaux, in his history of the Jews, informs us, that such of the sacerdotal tribe as were sprung from a son married to his mother, were looked upon as most worthy to be advanced to ecclesiastical dignities and preferments. This Lucretius expresses in the following verse :

*Nam magus ex matre, & nato. dignatur
oportet.*

In this Zoroaster acted the part of a politician, knowing that the Persian monarchs had a strong inclination that way, and therefore he countenanced the prosecution of

of such amours, the better to establish his intended reformation, as this piece of complaisance could not fail of soothing their consciences, when they found themselves allow'd to gratify their favourite passions by the precepts of their religion.

THE priests are at present allowed to marry but one wife, unless she prove barren: when that happens it is lawful for them to take another, in order to have issue, but that not without the approbation and consent of the first wife.

IF we may be allow'd to form a judgment for Persian wives, from the conduct of those of Europe, we may reasonably conclude, that few of them are so good-natured as to forego their conjugal right in favour of another, under the specious pretence of their own barrenness.

THE Gaures or Guebres, the etymological sense of which term is infidels or unbelievers was the name given to those
who

who retained the religion of the Magi; when after the defeat of Yesdezerd, the last Persian monarch who professed it, the Mahometan caliphs resolved to propagate their own superstition, by the sword; the Gaures, I say, are sollicitous about nothing more than getting a numerous off-spring. This they call adding numbers to the faithful; and, according to their belief, such increase of their prolific stock will be imputed to them as a merit, provided they are lawfully begotten.

THE Mubads, or ecclesiastical superintendants, and the Archimagi's, or sovereign pontiffs of the Magi, are not however at liberty to marry a second wife. 'Tis customary there to solemnize marriages in churches; and after the parents on both sides have consented to the match, and settled the bride's dowry, &c. the priest who is to perform the ceremony, ratifies and confirms all the marriage articles, and gives them a blessing suitable to the occasion; that is, he wishes them a long

long life and a numerous issue. We need not doubt but he adds his prayers for the long continuance of their mutual peace and tranquility. This last is an essential point, every married couple ought to make such a wish the chief subject of their ejaculatory devotions. Perhaps, however, this prayer, which must be allow'd to be more necessary than any other whatsoever, may be the most neglected of all.

To return to our subject; when the bride is given to the bridegroom, the priest throws grass on both their heads, lights a fire and, after having tied the hem's of their garments together, leads them round it in procession. An elegant entertainment and amusements of various kinds accompany the ceremony, but the company never exceeds the bounds of moderation; nobody drinks to excess; no smutty discourse, nor indecency of any kind, is tolerated. No crime is looked upon in a more odious light, or punished more severely than drunkenness:

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the person guilty of it is even liable to ex-
communication.

DRUNKENNESS was ever held in the ut-
most detestation by the Persians; insomuch,
that the Sophies themselves were not al-
lowed to carouse and drink to access above
once in a twelvemonth.

LORD, in his history of the religion of the
antient Persians, informs us, that the Gaures
admit of five different kinds of lawful marria-
ges. First, that of children who are not of
age. Secondly, that of widowers with a se-
cond wife. Thirdly, that of a man or woman
who marries by choice, and without any
recommendation of friends. Fourthly,
that of a young person who dies in a state
of celibacy: when that happens the mar-
riage is solemnized a few days after the
death of the person; it being a received
opinion amongst the Gaures, that the
marriage state is, of all others, the hap-
piest in the next world. 'Tis presumed,
however, that earthly husbands will never
envy

envy them the transports and extasies that result from thence. Fifthly, that of marriage by adoption, which may be properly so called when any one stands father to the person adopted, and the person made choice of for her partner.

THE marriage is always celebrated very late, generally about midnight. The bridegroom and the bride seat themselves close by each other on a bed, two hyf-bads, or priests, sit over against them, and on each side of the priests sit the relations with their hands full of rice, as being the emblem of fruitfulness. The priest concerned for the bridegroom, lays the forefinger of his right hand on the bride's forehead, and puts the question to her; Wilt thou have this man to be thy wedded husband? She answers, Yes: and then the priest concerned for her, asks the bridegroom whether he will have her for his wedded wife, who answers in the affirmative. They then join hands, and the bride-

bridegroom gives his bride some few pieces of gold to confirm the contract, and prove that he will, for the future, provide for her upon all occasions. After this a large quantity of rice is strew'd over their heads. Then the priests and relations bless them, and pray for their health and happiness. The whole ceremony is performed before the fire.

THE Sadder, which is an abridgment of the Zenda or Zendevasta, a collection of twelve volumes, which contained the doctrine of Zoroaster enjoins them expressly to marry very young, and to take to wife no woman that is not of their religion : for it is alledged that such will be obedient to their husbands, and assent to every thing they say or do, without murmur or reply.

WERE it true that passive obedience and non-resistance are better practised by

wives

wives amongst the Gaures than in any other nation, it would, doubtless, occasion a multitude of apostacies and prove of dangerous consequence to the other religions.



CHAP.

C H A P. XXIV.

Marriage Ceremonies of the Japanese.

THE Japanese, generally speaking, marry but one wife; but to make up for this, they are allowed to turn her off whenever they think proper, and that on the slightest and most trivial occasions. Lest she should boast of having enriched her husband, or accommodated his affairs, she never brings any fortune; so great is the vanity of the Japanese, and so nice are they with regard to punctilioes of honour. There is, notwithstanding, a seeming inconsistency in their character, notwithstanding the cross, and other capital punishments, to which those who defraud the public expose themselves. They are so very covetous and dishonest, that they are every day detected in indirect practices. However,

ever, they seldom yield to the temptation arising from a wife with a large fortune.

THE case is very different with us; our numberless necessities render us craving and avaricious; and there are few young fellows that marry but might say with young Fashion in the comedy, Let us once make sure of the house, and then the Devil may run away with the heiress: we only speak here the sentiments of too many husbands, who seem to regu'late their conduct entirely by the maxim of Dorimant,

The wife will find a difference in our fate,
You wed a woman, I a good estate.

These have seldom any other view in marrying but to advance their credit and reputation in the world, and gratify their own inclinations, without the least regard for their dear spouses, whom they are enjoined to respect, love and cherish, by gratitude as well as religion: should a Japanese bride, by accident, bring any money, or other

valuable effects, bestowed on her by her husband's relations, into his house, he never fails to return them the next day.

THEIR divorces admit of several very considerable exceptions. 'Tis not customary for persons of quality in Japan to put away their wives; but, upon the least disgust received, they super-add new ones to the first, by way of revenge.

THE wives of Japan are said to be very tractable and complaisant, and this is thought to be owing to their dread of the scandal of being divorced or disrespected. When a wife dishonours the marriage-bed, her husband has a privilege to put her to death: nay, so very rigid are they upon this head, that if a wife be catched by her husband in familiar conversation with another man, 'tis looked upon as criminal, and an action worthy of death: even unmarried ladies, at least such as have received a superior education, are subject to the laws enacted against adultery and fornication: the violation

tion of their chastity is not thought to be sufficiently expiated by banishment, confinement to a cloister, or even the house of correction: these extraordinary penalties put the Japanese ladies so much upon their guard, that the practice of modesty becomes habitual to them; and so great is their despair upon a loss of their honour, though it should be even ravished from them by force, that they do not scruple to lay violent hands upon themselves.

THE wives of their princes and noblemen are confined to a kind of seraglio, but not as strictly as amongst the Mahometans, since they now and then have leave to receive a visit from their nearest relations. The matrons who attend these ladies are responsible for their conduct and virtue: the tediousness of perpetual confinement in the seraglio is, in some measure, alleviated by a variety of amusements; nothing capable of pleasing the eye, or charming the ear and taste, is denied the ladies.

WITH

WITH regard to their nuptial ceremonies; we are informed that the Japanese are very particular and exact about the age of the bride and bridegroom; any considerable disparity between them is looked upon as an unsurmountable obstacle to the match. They follow the example of the Chinese in making marriage-contracts for their children when very young, which contracts they are bound to fulfil when of a proper age for consummation. When such constraint is put upon the inclinations of a woman, it seems surprizing that she can preserve her chastity, but fear of punishment, and the force of habit, get the better of their natural reluctance.

IT has been observed above, that the husband accepts of neither portion nor present with his wife; but, on his side the case is altered, for, when the marriage is over, you shall generally meet with carriages in his retinue, loaded with plenty of provisions and presents for the relations of the bride. Hence it appears, that girls

are by no means a charge to a Japanese family. The jointure which the bridegroom before marriage obliges himself to allow his intended bride, is the only custom amongst us which has any resemblance to this practice.

WE shall now proceed to give the reader a description of the marriage ceremony itself. The bridegroom and the bride go out of town by two different ways, each attended by a respective retinue, and meet at the foot of a certain hill agreed upon by both. In the bridegroom's retinue are the carriages mentioned above, together with all his friends and relations. Being arrived at the hill, to the top of which they ascend by stairs made for that purpose, they there enter a tent, and seat themselves on opposite sides, like ambassadors assembled to make a treaty of peace. The parents of both parties place themselves behind the bride, and a band of music range themselves behind the bridegroom, but all without the verge of the tent. The
retinue

retinue of both parties remain below at the foot of the hill: the bride and bridegroom then take flambeaux in their hands, and present themselves before the God of marriage, who is placed upon an altar there: this idol is represented with the head of a dog, which is a lively emblem of the reciprocal fidelity requisite in the marriage state: the string in his hands is intended to denote the force and obligation of its bands: the bonze, whose business it is to perform the marriage ceremony, takes his place hard by the God, and between the two parties: several lighted lamps are ranged at a small distance from the tent; at one of these the bride lights the flambeaux, which she holds in her hand, at the same time uttering certain words dictated to her by the bonze: the bridegroom then lights his flambeau by that of his future bride. Loud acclamations of joy accompany this part of the ceremony, and all the friends and relations of the new-married couple then present pay them their compliments of congratulation: at the same time the bonze

dismisses them with his blessing, and their attendants make a large bonfire at the foot of the hill, into which they throw all the toys and play-things with which the young bride, before marriage, was accustomed to amuse herself. Others shew her a distaff and some flax, to signify that from thence forward the prudent management of her family-affairs should be the chief object of her attention: the solemn sacrifice of two oxen to the God of marriage concludes the whole ceremony.

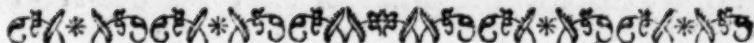
THE new-married couple then return home, attended by their retinues, and the bride is conducted to her husband's house, where she finds every room in the most exact order, and furnished in the gayest manner: flowers and greens are strewed upon the pavement and the threshold, whilst an eternal round of joy and pleasure seems promised by the flags and streamers waving on the house-top; perhaps the parties may not find themselves disappointed during the time

time of the nuptials, which last eight days.

We meet with several customs observed by other nations, that have a striking resemblance to the marriage ceremony which we have just described. The nuptial torch used by the Greeks and Romans, has a striking conformity to the flambeaux of the Japanese: the most considerable difference is, that, amongst the Romans, this torch was carried before the bride by one of her virgin attendants; and, amongst the Greeks, that office was performed by the bride's mother: the distaff, likewise, was shewn to the Roman ladies as well as the Japanese, to give them to understand that the mistress of a family ought always to be diligent and industrious: the circumstance of burning the toys and play-things of a Japanese bride, is not unlike that Roman practice taken notice of by Virgil and others, of the new-married couple's throwing nuts to the children, to intimate that they renounced all childish amusements:

*Sparge marite nuces, tibi deferit Hesperus.
oetam.*

Was one of the antients to descant on modern customs as we do on theirs, 'tis probable he would make this shrewd observation, that the Catholicks had substituted sugar-plumbs in the room of nuts. The antients, who were as fond as they of allegories and mysteries in their religious ceremonies, discovered many other important allusions in these nuts, as the reader may find, if he will but give himself the trouble to consult the authors who have treated of this particular subject. The solemnization of the nuptial ceremony in a tent, which the Japanese have in common with the Jews, at least with those of Germany, may be added to this conformity of customs.



C H A P. XXV.

Marriage Ceremonies of the Greeks.

THE particular ceremonies and preliminaries to marriage in use amongst the Greeks, are as singular and remarkable as those of other nations.

We shall begin with describing those which may be properly termed religious, and then proceed to give an account of such as are purely civil and worldly.

In the marriage office there is a prayer for the bride, who is to be muzzled up in a veil or hood. Such as are disposed to unite in the bands of wedlock, make their applications to the priest as soon as mass is over, for the solemnization of their nuptials. The bridegroom stands on the right

hand, and the bride on the left: two rings, one of gold, the other of silver, are placed near one another on the right side of the communion-table, the latter pointing to the right hand; and the former to the left: the priest who performs the ceremony, makes several crosses upon the bride and bridegroom, puts lighted wax-tapers in their hands, purifies or incenses them in the form of a cross, and accompanies them to the temple: the choir and the deacon alternately beseech Heaven that the bride and bridegroom may prove successful in all their undertakings, and be blessed with a numerous and hopeful issue: the prayers being finished, the priest presents the gold ring to the bridegroom, and the silver one to his spouse, repeating three times, I join N and N, these servants of the Almighty, here present, in the name of the Father, &c. When he has pronounced this form of words, he makes the sign of the cross over their heads with the rings, before he puts them on the proper fingers of the right hand: then the paronymphi, or bride-man,

man exchanges these two rings, and the priest repeats a long prayer, in which the virtue and dignity of the nuptial ring are typically compared to Joseph's ring, and to that of Daniel and of Thamar.

WHILE the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers. The bridegroom and bride then enter the church, with lighted wax tapers in their hands; the priest with his censer, marches in procession before them, singing the 128th Psalm, which consists of a promise to the faithful Jews of a fruitful and happy marriage. At the end of every verse, the congregation repeats "Glory be to the father, " and to the son, &c." The Psalms being ended, the deacon resumes the prayers, and the choir makes the usual responses.

IF after so many solemn vows and moving prayers, wherein all the blessings conferred on Abraham, Isaac, and the patriarchs,

archs, on Zachrias and Elizabeth, the father and mother of St. John the baptist, are particularly specified ; if after all these blessings, I say, the new-married couple should find the yoke uneasy, and sincerely repent of their engagement, how can their misfortune be otherwise accounted for, than by supposing that the work of religion is marred and corrupted, through the depravity and weakness of human nature ? When these prayers are over the priest sets the crown on the bridegroom's head, saying, " This man, the servant of the Lord, is crowned in order to be married to this woman." He then crowns the bride, and repeats the same form, which is followed by a triple blessing, proper lessons, and several prayers : after this a chalice is filled with wine, and the priest, having utter'd a benediction over it, presents it to the bridegroom and bride ; he then takes off their crowns, and the ceremony concludes with a prayer accompanied with a suitable benediction, and several compliments to the new-married couple.

THE Greeks have some regulations concerning marriage, which are not to be found in any other nation. A priest that marries a second wife forfeits his title to the priesthood, and is ever after consider'd as a layman. A layman that marries a fourth wife, incurs a total excommunication from the church.

A MAN that has buried his third wife, is under a necessity of continuing a lay-widower, or entering himself a member of some convent. This severe prohibition is ascribed to a very singular notion of the Greeks; namely, that a fourth marriage is downright polygamy:

THREE subsequent marriages are not looked upon in the same light by the Greeks, who, by a sophistical evasion which is scarce intelligible, insists that polygamy consists of three copulatives, and that three maraiages make but one plurality and a unity. A much better reason is assigned for this custom by Ricaut, and

that is, that the custom in question is grounded on the severity of the antient Greek church, which proscribed all sensual enjoyments with the utmost rigour; and some of the primitive fathers carried their austerity so far, as to make no manner of allowance for a man's natural constitution, the climate he lived in, or any other consideration whatever; and many modern religionists are, in all respects, as rigid as they were.

TOURNEFORT, in his voyage to the Levant, gives us a description of a wedding that he himself saw at Mycone, which we shall here lay before the reader, because the ceremonies of it seem to differ in several circumstances from thoſe just before mentioned. To this, I shall add that given us by Spon; and, by comparing both together, the reader will be enabled to form a complete idea of the civil customs of the Greeks, with regard to their nuptial solemnities. " We accompanied, says Tournefort, the bride and bridegroom to church

church, with their sponsors or godfathers and godmothers. When the bride is the eldest daughter they have usually three or four. He observes, that the eldest daughter is always in the highest favour with her parents. If a father is possess'd of ten thousand crowns, he gives one half of it to his eldest daughter, and distributes the remainder amongst his other children, in equal portions. I could not, says he, guess at the true reason for their observance of that custom.

WHEN the priest had received the company at the church door, he required the reciprocal consent of both parties, and put garlands of vine-leaves, embellished with ribbons and lace, upon their heads. He then took two rings which lay upon the communion table, and put them on their fingers; that is to say, a gold one on the bridegroom's, and a silver one on the bride's, saying, "This man, &c." according to the form before-mentioned. These rings were interchanged by him above thirty

thirty times over during the ceremony. In putting the bride's upon the finger of the bridegroom, he said, "This woman, &c." In fine, he changed the rings over and over again, but at last the bridegroom kept the gold one, and the bride the other.

THE same exchanges were made by the sponsors after the priest had done. The garlands of the bride and bridegroom were taken off by the man and woman whose turn it was to officiate that day: they then held them two or three inches over their heads: they then turned themselves hand in hand thrice round successively, and, at the same time, the relations, friends, and acquaintance, kicked and buffeted them without mercy, according to a whimsical eustom of their country, which I cannot account for. The priest then cut some bread into several little pieces, which he put into a porringer of wine; when he had done so, he first tasted it himself, and then administered a spoonful to the bridegroom, and another to the bride: the sponsors

fors and other assistants had their proper portion likewise; and so the ceremony ended.

As their nuptials were solemnized in the evening, there was no mass celebrated.

I SHALL now give the reader some preliminary marriage ceremonies of the Greeks at Athens, extracted from Spon. Their young virgins never quit their houses before their wedding-day, and their gallants make love by proxy, or a third person, that has free access to them, or is some relation or other, in whose fidelity and friendship they can best confide: so that they don't even see the bride till the day appointed for the celebration of their nuptials.

ON that day they hand the bride about in public a long time; they do not, indeed, march far, but then they proceed in a very slow and solemn pace. The procession between the church and the bridegroom's house lasts at least two hours, and
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is preceded by a select band of hautboys, tabors, and other musical instruments. During this ceremony and the procession, the young virgins carry a large crown on their heads : this crown, which is composed of filigreen work, and adorned with costly pearls, is such an incumbrance and a trouble, that they are obliged to walk as upright as an arrow.

If they were not painted, or rather bedaubed in the most ridiculous manner imaginable, this public wedding would be looked upon with contempt ; and this day may as well derive its name from paint there, as with us in France from the ladies head-dresses. Ricaut says, and his account seems to compleat the foregoing, that the bride is conducted into the bridal chamber by her relations ; that she there sits amongst her female friends and relations, having her face covered over with a veil. The bridegroom enters, and with a trembling hand lifts up her veil and salutes her : the reader may perhaps take this

trembling.

trembling for an essential part of the marriage ceremony, or the effect of bashfulness in the lover: but this would be a great mistake: our Grecian lover's only apprehension is, lest, instead of a beauty he should embrace a monster: but, be that as it will, she's the wife and he's the husband.

THE frequent divorces granted by the Greek church should be, in a great measure, if not altogether, ascribed to these idle and extravagant customs. A legal separation may, we are told, be procured with the greatest ease imaginable. The patriarch makes no scruple of disannulling a marriage, and granting his dispensation for a second, npon receiving a small gratification.

THE polygamy allowed of amongst the Turks, is prohibited by the Greek church, as contrary to the laws of Christianity; but this facility of procuring divorces, in some measure compensates for that restraint.

IT seems extraordinary that the Greeks who live amongst the Mahometans, by whose religion a plurality of wives is so openly encouraged and countenanced, should be able to resist so alluring an example. We who have the happiness to live remote from the contagion, are convinced both by the light of nature and the laws of christianity, which are equally attended to by the Greeks, that a thousand inconveniences, and the ruin of whole families, would be the sure consequences of tolerating polygamy: we have recourse, therefore, for relief, to a sort of temporary polygamy, which lasts but a few hours; this comfort we are sure of finding in those hospitals which are devoted to occasional marriages.

HUSBANDS and wives in France have such an aversion to restraint, that mutual acts of infidelity are frequently authorized by mutual consent.

RICAUT mentions another custom of so singular a nature, that it well deserves a place

place here. 'Tis usual amongst the Greeks to rock the new-married couple to sleep, and tie them together with a garter. The intercourse between the two sexes is, in some parts of Greece, so free and unrestrained, that nothing is more common than assignations, intrigues, and unlawful enjoyments. The mothers, to revenge their daughters loss of honour, punish the offenders, as we are informed, with sewing up their cod-piece: the person thus stigmatized, in order to be enabled to give future testimonies of his manhood to any other lady, must make atonement to the injured matron, by giving her a present of considerable value, to be delivered from the charm.



C H A P. XXVI.

Marriage ceremonies in England.

THE first thing to be taken notice of with regard to the marriages of the English is, that in the church of England, the bans of all that are to be married must be published in the church three several Sundays and holidays, in the time of divine service, immediately before the sentences for the offertory. The form of asking is too well known to require being set down. If the persons who are to be married, dwell in different parishes, the bans must be published in both parishes, and the curate of the one parish shall not solemnize matrimony without a certificate of the bans being thrice asked from the curate of the other parish.

AT

At the day and time appointed for the celebration of matrimony, the persons to be married shall come into the body of the church with their friends and neighbours, and there standing together, the man on the right side and the woman on the left, the priest reads an exhortation on the duty, condition, and chastity of a marriage-state ; then another particularly addressed to the persons who are to be married. At which day of marriage, if any man do alledge or declare any impediment why they may not be united in matrimony by God's law, or the laws of this realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution (to the full value of such charges, as the persons to be married do thereby maintain) to prove his allegation ; then the solemnization must be deferred till such time as the truth be tried --- if no impediment be objected, then the curate asks their reciprocal consent ; which being given, they plight their troth to each other, which too often proves, in
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the sequel, to be barely a ceremonial troth, taking each other alternately by the right hand, and saying, I N take thee N to be my wedded wife (or husband) to have and to hold from this day forward for better for worse, for richer for poorer, in sickness and in health, to love and to cherish (the wife says to love, to cherish and to obey, till death us do part, according to God's holy ordinance ; and thereto I plight thee my troth. These mutual contracts are essentially necessary to preserve the honour, and secure the safety of mankind. Yet it must be acknowledged, that this is the most difficult promise to be complied with of all the vows and promises made in the sight of God and the presence of men ; and this is owing to the variety of bad consequences which attend it; it would be too tedious to enumerate particulars.

I SHALL therefore content myself with making this general observation, that the most opposite evils are often found united

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in this state, vicious dispositions are always troublesome; in marriage they are productive of the greatest torment and misery. Virtue itself, so amiable in every other circumstance, is often destructive to the repose of a married pair. What can, for instance, be more provoking, than a husband or a wife, who will be at their prayers, when the one should be employed about his business abroad, and the other should stay at home and keep the family in order? Not to mention other more secret disappointments, occasioned by overstrained devotion in either party.

MR. DRYDEN remarks justly of wanton wives, that they are often more eligible than virtuous women.

----- In unchaste wives
 There's yet a kind of recompensing ease,
 Vice keeps them humble, gives 'em care
 to please.

With

With regard to prudes, he observes, That a virtuous woman's but a cursed wife. Domestic wars are but too common ; however, they are succeeded by truces and general amnesties ; and thus the propagation of the species is kept up.

AFTER having thus mutually plighted their faith, they again loose their hands, and the man gives a ring to the woman, laying the same upon the book of Common-Prayer, with the accustomed dues to the priest and clerk.

THE priest then taking the ring, delivers it to the man, to put it upon the fourth finger of the woman's left-hand, and the man taught by the priest says, With this ring I thee wed, with my body I thee worship, &c. Both kneel down, the minister says a prayer, joins their right-hands together, and adds a benediction ---- Then going to the Lord's table says, or sings a psalm --- which being ended, the man and
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the woman kneeling before the Lord's table, the priest standing at the table, says a litany, followed by some prayers; which being said, he concludes with an instruction concerning the duties of man and wife.

THE rubrick adds, that it is proper the new-married persons should receive the sacrament at the time of their marriage, or at the first opportunity that offers after it. In the antient liturgy of England, the husband having said, With this ring I thee wed, added, this gold and silver I thee give. The succeeding collect bore some allusion to that ceremony: the priest moreover, in uttering the nuptial benediction, made the sign of the croſs on the married couple. These ceremonies are no longer obſerved.

WITH regard to clandestine marriages, the author of a work, entitled, *Memoirs et Observations*, remarks, that a boy of four-

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teen,

teen, and a girl may marry without the consent of parents or guardians, without any possibility of dissolving such marriages, though one should be a cobler's son, and the other a duke's daughter. But, it seems still more strange, that these children should not only have it in their power to dispose of themselves in this manner, but that they may do it with all possible ease and secrecy.

If it was requisite, for the validity of a match, that the bans should be openly published three times before a full congregation, the thing would be public, and means might be found to dissuade a young woman from an unsuitable marriage --- but marriages are contracted with such privacy, that a young woman, who has always passed for a virgin, is often taken with labour pains, and delivered of a child before any thing is known of the Father --- The law indeed exacts a publication of bans; but custom, and a dispensing power, has made it of no use: asking in the church

church is seldom practised now-a-days ; and, since any man may transact such an affair in private for a couple of crowns, few, if any, care to have it made public ; and, as clergymen find their account in this practice, they do their utmost to countenance it. A dispensation is purchased ; the couple is married in a closet or a tavern, whilst two friends assist as witnesses ; and thus the indissoluble knot is tied.

It were well, if dispensations were always necessary. There are certain privileged places ; go to such a place with the two first persons you meet, though meer beggars, the priest will marry the couple so effectually, that neither king nor parliament can dissolve the match. Half a guinea does the busines, often less ; the consequence of this is, that footmen marry young ladies ; noblemen oyster-wenches. The marriage, if made public, proves unhappy ; if concealed, and destitute of proof, polygamy becomes easy and common.

MANY entertaining particulars, continues the same author, might be related concerning weddings: but there would be no end, as customs vary in different countries, and according to the rank and quality of the contracting parties. We shall confine ourselves to what is practised on these occasions in and about London. Persons of condition, and their example is herein followed by many others, are married late in the evening, at their own houses, or in the country, (it is unnecessary to enumerate the usual diversions in eating and drinking, making merrymaking, singing, dancing, gambling; wedding favours are distributed to those who are invited, and very frequently to some hundreds who were not present at the marriage; they are wore pinn'd on the sleeve, breast, or hat --- when those of a middling fortune and state of life are willing to be married in public (which happens but rarely) they invite their friends and relations; all have new clothes, more rich and elegant than usual; it is looked upon as highly indecent to go to a wedding without

out a new dress. The gentlemen conduct the ladies to their coaches, and go to church with a great retinue to be married at noon-day. Diversions follow, sometimes in public, generally all is done in private: the bridegroom and bride, led by their parents, or their representatives, and attended by two bridemen, and two bride-maids, go early with a dispensation in their pockets to the parson and his clerk. The ceremony over, each goes a different way. They afterwards meet at a tavern, or a friend's house --- then go the appointed place, feast well, then come home without making any shew --- If this comes to the knowledge of fiddlers, they come by day-break, and make a hurly-burly --- for this they are usually paid. A glass goes round before they go to bed, and, when the hour is come, the bridemen take off the bride's garters, which she had before untied for that purpose, and put them to their hats. The bride-maids lead the bride to the bed-chamber, undress her, and put her to bed. She must lose, or throw away all her pins; woe to her if she saves.

saves one. The bridemaids likewise must not keep any of them under pain of not being married till the Easter following at soonest. The she-friends and relations conduct the bride to bed, and the men accompany the bridegroom to the same place.

THE men take the bride's stockings, and the women those of the bridegroom ; they then seat themselves at the bed's-feet, and throw the stockings over their heads, and whenever any one hits the owner of them, it is looked upon as an omen that that person will be married in a short time ; and, though this ceremony is looked upon as mere play and foolery, new marriages are often occasioned by such accidents. Mean while the posset is got ready, and given to the married couple ; when they awake in the morning, a sack-posset is given to them ; the reason of this is obvious.

THERE are many other customs, which might please the reader by their comical singularity,

gularity, these are such as have not been approved by the church or the governors of it, or prescribed by ecclesiastical laws or formalities.

Not to extend this article beyond its due length, we shall mention only two of the most remarkable. The first is called the breeding woman's oath. This custom is unknown to other countries, and in itself fantastical, or rather unjust; and it would be highly injurious to the laws of England, to form an estimate of their equity from that practice. Suppose a girl, that is neither wife nor virgin, which is often the case, should happen to be with child, she is either ignorant of the father, or pretends to be so, with a view of avoiding the expence of maintaining it when born; she therefore has recourse to the expedient of fathering it upon some rich man. She is said generally to make choice of some substantial citizen, of whom she has no knowledge, and perhaps has never so much as seen him. She then summonses the pretended

tended father to appear before a justice of peace, in whose presence she makes affidavit, that she owns and declares that such a one, whom she has summoned to appear, is the father of the child in her womb.

IT is the part of the casuist to decide how far the equivocal expressions and restrictions of that oath may excuse her from perjury. However, the man thus marked out, and sworn, is obliged to pay an arbitrary fine, and to fix a sum of money for the maintenance of the child.

ANOTHER great abuse is, that women condemned to death, seldom fail to plead their belly, in order to defer their execution till they are brought to bed. They are examined by a jury of matrons, who often, either for money, or through compassion, declare them to be quick with child. This also often happens to be the case, for, though they should not be with child when imprisoned, there are, in every prison, lusty young fellows, whose business it is to help ladies to a pregnancy.

THERE

THERE is another custom in England which is very extraordinary; a woman carries something in the shape of a man, crowned with a huge pair of horns, a drum goes before, and a vast crowd follows, making a strange music with tongs, grid-irons and kettles. This burlesque ceremony was the invention of a woman, who thereby vindicated the character of a neighbour of her's, who had stoutly beaten her husband for being so saucy as to accuse his wife of being unfaithful to his bed. The figure with horns requires no explanation, it is obvious to every body, that it represents the husband.

WHEN the reformation took place in England, the parliament was for a time for celibacy; but, after mature deliberation, on this subject, priests were allowed to marry, and the laws against their marrying were repealed. This decision was made on account of their incontinency, which had led them into great enormities. All Europe, and the court of Rome itself,

could not deny, that innumerable disorders had been occasioned by the celibacy of the clergy; and, not to repeat here what historians, and even doctors of the church, have said upon the subject, the poetical works of Mantuan, Sannazarius and Buchanan abound with undeniable proofs of it.



C H A P.

C H A P. XXVI.

Of the marriage ceremonies of the Mahometans.

Polygamy is universally allowed among the Mahometans; and, it is worthy of observation, that those countries in which it is allowed, are always less peopled than those in which men are confined to one wife. The marriage-ceremony is held in high esteem by the Mahometans, yet the priests are not employed in the celebration of it, nor is it looked upon by them as an act of religion, as by the Jews and us; and, as it was in ancient days by the Greeks and Romans. The cadi, or civil judge, gives a sanction to it as to an act purely relative to society, which is not looked upon as valid without his presence. The husband declares, that he has entered into an engagement to marry such a woman,

man, to give her such a dowry, which she has a right to dispose of at pleasure in case of a divorce. The woman's father, or some of her relations, assist at this acknowledgement; but she herself is not present. When this is over, the husband takes possession of his wife, who is brought to him under a canopy, veiled with a retinue of friends, relations, slaves, and musicians.

We are informed by Ricaut, that when women are not deprived of the right which they claim, and which is their due by law; namely, of being admitted once a week to their husband's bed, they do not entertain the least jealousy of concubines: on failure of this, they may exact it on the Thursday night of the following week; they may even sue their husbands at law if justice is not done them. Those that are too bashful to have recourse to this public method, make use of other expedients to make up for their loss.

CHARDIN

CHARDIN having mentioned the age at which boys and girls are set free from tutition in Persia, tells us, that the judge asks the boy, Whether the devil has jumped upon his body ? To which he answers, more than once. This silly custom is the foundation of an extravagant opinion embraced by some ; namely, that the devil, in the shape of a serpent, excited in our first parents, that concupiscence, which they pretend to have been the cause of their sin. It is asserted by many travellers, that the Turks have a kind of half-marriage, called Cabin, which consists in taking a wife for a time limited. This agreement is made before the judge, who writes it down, the contracting parties being present; when the time is elapsed, the stipulated sum of money is paid to the woman. Such marriages were customary among the Romans, as they still are in China and both Indies. The Christians have been often reproached with them by the Turks, and not without reason. It must be acknowledged, that this

this abuse is but too common both among Catholics and Protestants.

RICAULT makes mention of a shocking abomination which prevails amongst the Mahometans; namely, the privilege which eunuchs have of marrying and keeping several women. The same abuse was tolerated amongst the old Romans, as Juvenal assigns the marrying of eunuchs to be one of the causes that excited his indignation, and spurred him on to write satires.

Cum tener uxorem dicit spado. Sat. ii.

THE Mahometans are allowed to make use of their female slaves; and here we must take notice, that it is lawful for Mussulmen to marry women of any religion; the dogma's of which are written; and, secondly, that all the children, whether by wives, or slaves, equally inherit their father's substance, if the father has declared them free, either by will, or otherwise: when he neglects this, the children of a slave still remain

remain slaves to the eldest son of the family.

THEVENOT informs us, that the Turks never marry their relations, unless they are more distant than eight generations. The same traveller, and many others witness, that the Mahometan women study to improve their beauty by all the arts practised by our European ladies, such as false hair, paint, rich clothes, &c. and that to such excess, that it often proves the ruin of their families. The above-mentioned liberty to sue for the marriage duty, the dowry stipulated to be given to wives after a divorce, seem somewhat inconsistent with the retired lives women lead, and with the general opinion of the Mahometans, that women are but half rational, and made for the use of man as a horse; but, in most countries and religions, the law is widely differert from the practice.

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THE Alchoran is very severe with regard to adultery, and orders, that a husband, who accuses his wife of that crime, shall be bastinadoed, in case he cannot make good his charge. When there are no proofs nor witnesses, as we are informed by travellers, the husband swears five times, that what he alledges is true, and concludes his oaths with a curse, wishing that he may be cursed by God and men if he lies; whereas the woman is believed if she swears as many times, and finishes her last oath with a prayer to God, to destroy her if her husband speaks truth. There are many Christians who will, no doubt, look upon this as a very extraordinary privilege. The husband, however, has her life in his power, in case the adultery is fully proved; and, if he be of a vindictive temper, he causes her to be put into a sack with some stones and drowned.

This is Tournefort's account: he adds, however, that they are so cautious in their amours, that few die in the water; and, if the

the husband spares their lives, they are happier than before, because they are obliged to marry their gallant, who, if a Christian, must embrace Mahometism, or die.

THE adulterer is frequently condemned to ride on an ass with his face towards the tail, which he holds as a bridle. He has a crown of tripe and guts, and a neckcloth of the same, and at last is bastinadoed upon the reins and the soles of his feet.

ALL travellers take notice of the jealous care with which women are kept by eunuchs, who, though incapable of pleasing them, are scarce permitted to look at their prisoners, and our readers may consult Tournefort, to see the precautions and formalities made use of in bringing a physician to them when they are sick.

THE circumstances which Ricault has related concerning the marriage of a princess of the Ottoman empire deserve our peculiar attention. The jealousy which the power

power of the grandes raises in the emperor, generally gives occasion to this pretended honour, which is often the forerunner of their ruin.

RICAULT gives us the following account of these marriages : when the grand signior is apprehensive of the influence of a bashaw, he gives him one of his sisters, or relations in marriage, under pretence of doing him the highest honour ; but this, instead of making him greater, renders him the most abject slave to the pride and tyranny of a woman who treats him like a footman ; yet he dares not decline, or seem to set a small value upon this token of his master's favour, he must devote himself entirely to his spouse, and renounce all other wives and slaves, who might draw off any part of his love : if he has already an engaging wife and children, who engrosses his whole affection, he is obliged to turn them out of doors, and every other person who might give umbrage to this sultana, yet unknown to him. If she should, before
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the wedding, require of him money, jewels, or rich furs, he must send them to her with an appearance of satisfaction. This is called Aghirlic.

HE is moreover obliged to settle upon her whatever dowry the match-makers think fit to appoint. This dowry, or cabin, being stipulated before a judge, he is conducted by a black eunuch to the sultana's chamber, in order to return her thanks. When he enters the room, she draws her dagger, and asks him haughtily, who made him so bold as to approach her : he answers with the utmost respect, and shews her the emery padschah, or the grand signior's order for the marriage : she then arising, receives him mildly, and allows him to converse with her more familiarly : then a eunuch taking his slippers, sets them at the door, as a token of his having been kindly received. A few minutes after, the bashaw bows down to the ground, and retiring backwards, makes a speech to testify how happy he thinks himself for the honour

honour she intends to do him. After this, he stands silent in an humble posture, with his hands across his breast, till she orders him to bring her some water. He obeys without delay, and kneeling presents her a water-cup prepared for that ceremony : she lifts up a red veil embroidered with gold and silver flowers, which covered her face, and drinks : her women then bring in a low table, on which are set two roasted pigeons, and some candid sugar on a plate. The gallant desires her to eat, which she declines doing till she has received some rich present from him. This appeaseth her anger, and overcomes her modesty ; she sits down to the table, and condescends to receive from his hand the leg of a pigeon, and having eat some, puts into his mouth a piece of sugar, then rises and goes back to her place. All present retire, and leave the new-married couple alone for the space of an hour, that they may converse freely with each other. Then the bridegroom's friends come with instruments of music playing ; they invite him to come to the anti-

anti-chamber, where he spends the night with them in drinking and diversion : the sultana does the same in her room with her ladies. At last, the princefs being tired, goes at break of day to lie down in a bed exquisitely rich, well perfumed, and in every respect fit for the ceremony.

A eunuch advertises her husband by a sign, and introduces him without noise into the bedchamber. He takes off his upper garments, kneels for some time at the feet of the bed, then growing bolder, raises the covering softly, softly touches and kisses the feet of the princefs, and slides into her arms ; she receives him with transport, and wishes that God may grant them an happy offspring.

In the morning his friends return, in order to accompany him to the bath, and his wife makes him a present of the linen requisite in that place. The sultana continues to appear reserved in public, and takes

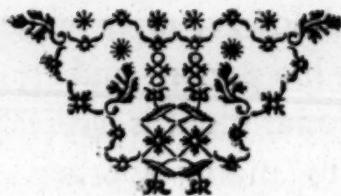
takes care to shew her superiority; but within doors they live more familiarly. She wears a changiar, or dagger by her side, and exacts so many presents from her husband, that his coffers are exhausted sooner or later.

We come now to the divorces, by which the marriages of the Mahometans are so often dissolved. Mahomet, in order to prevent his followers from putting their wives away too often, expressly forbids the taking of them again after a third repudiation, unless they have been married and repudiated by another man: this has produced the desired effect: very few Mahometans are divorced from their wives, and the number of those that take them again is still less, on account of the shame which is the consequence of it; because she has either had another husband, or, as Ricault says, she must by the law be enjoyed by another man in the presence of her husband before he can take her again; and the result of this trial often is, that the women

men do not care to return to their first husbands. However, this is not required till after the third divorce, called ouch-talac ; which Bespier explains three, or the third separation ; of which the Turks have three different sorts made before the cadi, and registered by him.

By the first, the husband and wife are parted from bed and board, she receiving from him a maintenance. The second is a total separation of body and goods ; the husband is, however, obliged to give her the stipulated dowry, after which she loses all claim to his person and goods ; and, when three lunar months are expired, she is at liberty to marry another. This regulation was made to prevent a woman's marrying a second husband when with child ; and, when this happens to be the case, she has a right to continue in her husband's house, and be maintained at his expence till delivered.

THE ouch-talac, which is the most solemn kind of divorce, is not in use among the Persians. The women do not enjoy the same privilege of parting from their husbands, except when they are not supplied even with necessaries (as rice, coffee, wood, money to go to the bagnio, flax to spin their clothes;) or else in the case of non-performance of the conjugal duty.



CHAR.

C H A P. XXVIII.

Marriage Ceremonies of the Hottentots.

THE description of an Hottentot making love, will, no doubt, be highly entertaining to the reader ; the ceremony and feast at an Hottentot wedding will surely be thought curious : Cruelty, which is the characteristic of this people, has nothing to do here ; but nastiness, will be very conspicuous, and with that the reader must be content to bear. If a bachelor, or widower is disposed to marry, he does not begin by disclosing his passion to the maid or widow that has won his heart. His first business is to discover the matter to his father, if he be living, and get his approbation : if his father consents, he goes along with him to the house of the woman's father, in order to demand

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her in marriage for his son. When the lover and his father wait on the friends of the woman, it is the business of the lover to prepare and present dacha, or tobacco, to the company. They all smoke, and the conversation turns upon indifferent matters; the visitors seeming to have forgot the business they come about, and none else giving any attention to it, till the heads of all present are intoxicated with smoking. Then the father of the lover addressing himself to the father of the woman, opens the business he comes on, and demands the woman as a match for his son. The father of the woman generally goes out to consult his wife upon this overture, and quickly returns with a final answer which is seldom in the negative, unless the young woman be already contracted to another. When this happens to be the case, marriage is deferred only till the young fellow she is contracted to is made a man.

THE father and son depart directly upon receiving a denial, and the matter is entirely dropped. The lover then looks out for a new choice; and, if his father is not living, he must have the approbation of the next in authority of his relations, who, in such case, does all that has been said of the father; and, if the father of the woman be dead, the next in authority of her kindred has the disposal of her. If the father of the woman consents, she is next consulted herself. If she does not like the match, she has but one chance to escape it, which, in such case, she generally takes. She must lie down with her lover on the ground, and play with him a whole night, unless the game is sooner up, at pinching, tickling, and clap--- a---- ; if she gets the better of her lover, at this sport, she is fairly rid of him, and he must drop all thoughts of her: but, she must marry the man, willing, or unwilling, if subdued by him, as it generally happens. The sport turning out, if the match is put upon this issue, in favour of the lovers;

and the lover being made a man, he loses no time; but, chusing two or three fat oxen from his own herd, if he has one, or his father's, according to the wealth and figure of the family, he drives them to the house from whence he is to take his destined bride. All his relations, men and women that live near him, accompany him, let the abode of his mistress be ever so far off; and, arriving before the house, all the relations of the woman thereabout immediately assemble, and receive them with innumerable greetings and caresses. The oxen are immediately slain after the Hottentot manner.

THE whole company, men and women, besmear their bodies with the fat of them, and then powder themselves all over with buchu. The more fat and buchu they have upon their bodies, the finer they reckon themselves. Upon this joyful occasion therefore, both men and women bedaub and powder themselves very lavishly; and the women, to appear still finer,

finer and more amiable, colour their foreheads, cheeks, and chins with a red chalk-stone, easily found in the fields. This stone, among the Hottentot women, holds the place of the paints and patches used by our own, and is looked upon as a great improver of beauty.

THEY then proceed to the nuptial ceremony, which is as follows: The men squat themselves upon the ground in a circle, in the center of which the bridegroom places herself; then the priest, who is always that of the Sraal, where the bride resides, enters the circle of the men, and coming up to the bridegroom, pisses upon him a little. The bridegroom receives the stream with transport, rubbing it briskly all over his body, and making with his long nails, for the Hottentots never cut their's) several deep scratches in his skin, that the urine may penetrate and soak the farther.

THE priest then goes to the circle of the women, and coming up to the bride, pisses a little upon her; and she receives and rubs the urine upon her body with much alacrity as the bridegroom. Then goes the priest again to the bridegroom, and having pissed a little more upon him, away he goes again to the bride, and again pisses upon her: and so he goes from the one to the other till he has exhausted upon them his whole stock of urine, uttering, from time to time, to each of them, the following good wishes; May you live long and happy together; may you have a son before the end of the year; may this son live to be a comfort to you in your old age; may this son prove to be a man of courage and a good huntsman.

THIS is the whole of the nuptial ceremony; which being over, the company rise, and join in preparing the feast. The oxen killed upon this occasion, they cut into several pieces, and dress them all at once. Some pieces they boil, the rest they roast.

roast. Their method of boilinig is like that of the Europeans: but, their roasting is quite another thing, and deserves a circumstantial description.

A large flat stone is fastened in the ground in the manner of a hearth. On all the surface of this stone, they make a brisk fire, and let it burn till such time as they think the stone sufficiently hot. They then remove the fire, and having, with a handful of grass, wiped the ashes clean off from the stone, they put the meat upon it, which they cover with a flat stone as large as that it lies on; they next make a fire round about the meat, and another upon the stone that covers it; and thus it remains till it is roasted, and this is not long doing, as the reader will easily imagine. The victuals being dressed, the men and women seat themselves, the men on one circle, the women on the other on the ground; and the meat is served up to them in pots that glister with grease: some carry knives about them, which they have

purchased of the Europeans, and with which they cut their meat. Others, who are not so provided, tear the victuals with their fingers; and every one eats with an astonishing rapacity. They use the lap-pets of their crossies, or mantles, as plates; and their spoons are mother-of-pearl, and other sea shells without handles.

THE Hottentot custom, which forbids the men to eat in company of the women, is for this time dispensed with, in favour of the bridegroom, who sits and eats in company of the women, but touches none of the victuals prepared for them. He has a certain portion dressed for himself alone. Dinner being over, the remainder of the victuals is set by for a second entertainment to the company: when the ground they set on is cleared of the pots and offals, they go to smoaking of dacha, or tobacco: each company has one tobacco-pipe: he or she that fills it lights it, and having taken two or three whifs, gives it to his or her neighbour, who, having taken two or three whifs, give it to a third,

a third, and so the pipe goes round till it is out, at which time it is filled again, and given about from hand to hand in the same manner. Great prating is maintained in both companies ; every tongue goes almost incessantly ; they smoak till they become intoxicated ; some swallowing the smoke, it immediately turns their heads : the more they smoke, the more the noise increases. They rave ; some in speeches and stories to others ; others in soliloquy. The greatest part of the night is passed in noisy, extravagant prate. Towards the morning, the bridegroom flies to the arms of his bride for the first time, and the companies separate to go to sleep. The next day, as soon as their heads are tolerably settled, they assemble, men and women, in separate companies again. The victuals they left the day before are again set before them. They cram ravenously. What they leave is set by for a meal to the same mouths the next day. They resume the smoaking of dacha, or tobacco ; and pass the time, till near the next morning, in the same

same incoherent prate and noise as before.

THIS is the life they lead from day to day, without minding any business, or any other pleasure, till they have fairly devoured all the victuals that were dressed for them on the day of marriage. When that is done, the nuptial festivities are at an end. It is something remarkable, that though the Hottentots are great lovers of music and dancing, they admit of neither in their festivities. Eating, drinking, smoking, and immoderate prating are the sum total of every entertainment, on occasion of marriage, throughout all the Hottentot nations. Their drink is their ordinary beveridge, which is water and cow's-milk.

The Hottentots allow of polygamy, up to any number of wives, that a man is able and willing to maintain. A certain traveller says, that this custom obtains only among the rich Hottentots; others say, that poly-

polygamy is often to be met with even amongst the poor. However, the richest have seldom more than three wives. Marriages between first and second cousins are not allowed by the Hottentots. Those who transgress herein, are condemned by their laws to be cudgel'd to death.

WITH regard to the portions on both sides, the Hottentot marriages, the eldest son inherits all the estate, the father dies possessed of : but, if an eldest son marries while his father is living, he stands no better chance for a fortune in hand, than his younger brothers, who are all in that article at the discretion of the father, if they marry in his life time ; and a father seldom gives a son for his marriage-portion above a couple of cows, and a couple of sheep, with which he must shift in the world as well as he can. Upon the death of the father, the younger sons are, for their fortunes, at the discretion of the eldest, who rarely does any thing better for them than what has been said of the father. The
daughters

daughters have seldom any portion at all; if they have, it is not above a cow and a couple of sheep; and these, or the like, must be returned to the family she belongs to, in case she should die before she has a child.

THE men look not for fortunes, or great alliances by marriage. In the choice of their wives, they consider nothing but wit, beauty, or agreeableness; so that it sometimes happens, the daughter of a poor obscure fellow, is married to the captain of a kraal, or the chief of a nation. Adultery is punished with death among the Hottentots. Marriage may be dissolved among them: a man may be divorced from his wife and a woman from her husband, upon assigning such a cause as may appear satisfactory to the men of the kraal where they live; who, upon suit to them for relief by divorce, immediately assemble to hear and determine the matter. A man divorced from his wife, is at liberty to marry again when-

whenever he pleases. But, a woman divorced from her husband, is not allowed to marry again during his life.

A certain traveller tells us, that the bride, on the nuptial day ties a gut of an ox or a sheep about the neck of the bridegroom, who is obliged to wear it there till it rots off. But this is contradicted by others.

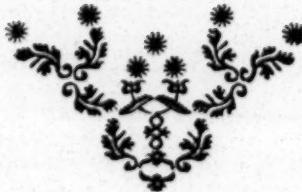
WE shall conclude this account of the marriage ceremonies of the Hottentots, by taking notice of one very extraordinary custom that prevails amongst them; which is, that a widow for every husband she marries after the first, is obliged to cut off the joint of a finger beginning at one of the little fingers. Were the observance of such a custom extracted from the European ladies, they would not fail to adopt the sentiments of Dido.

Ille

*Ille meos, primus qui me sibi jucat amores
Abstulit, ille habeat secum servetq; sepulchro.*

Or they might probably have recourse to some other expedient for supplying the want of a second marriage.

F I N I S.



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